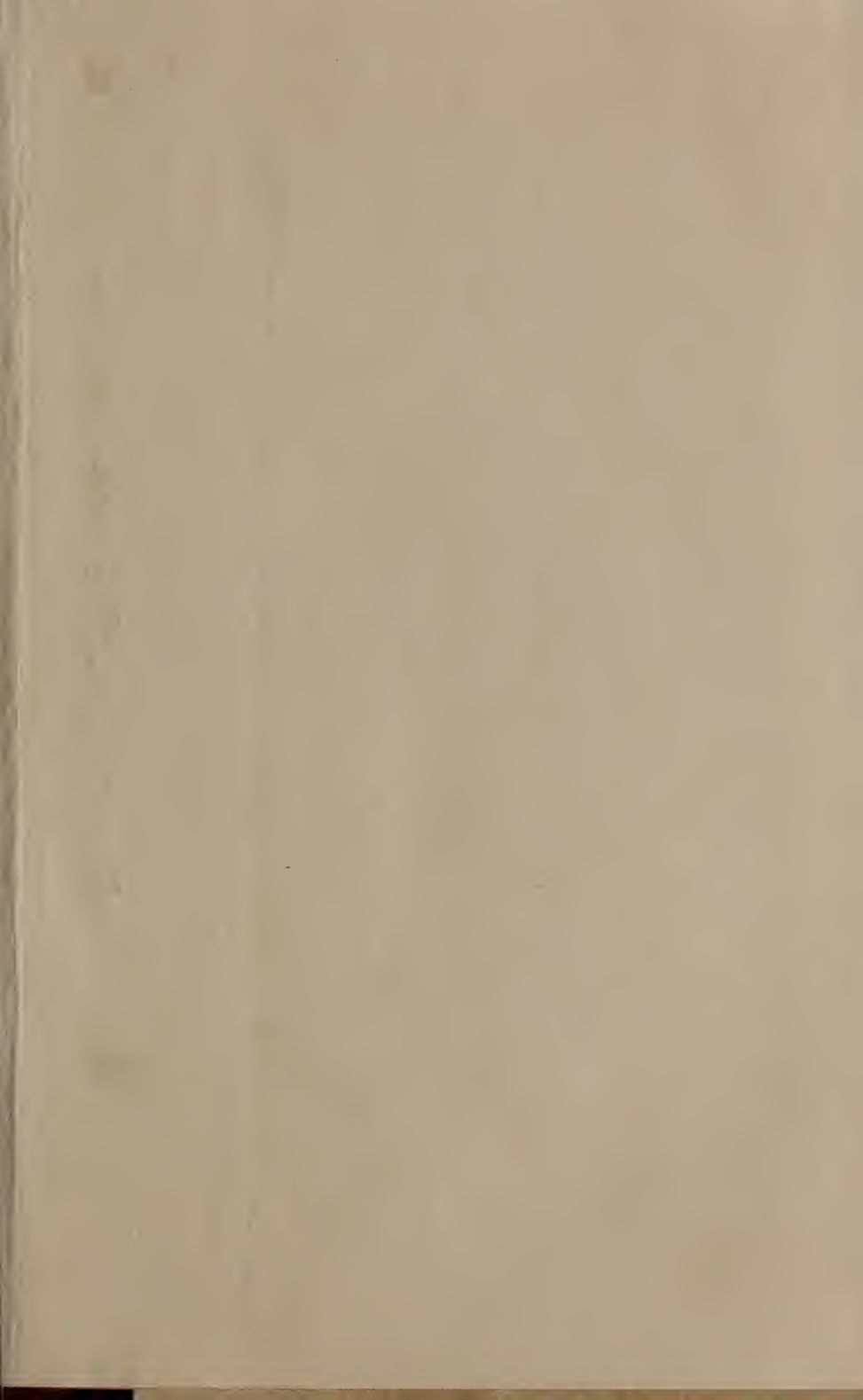




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THE

PRESBYTERIAN

MONTHLY RECORD.

NOVEMBER, 1886.

PHILADELPHIA:
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OF THE
Presbyterian Church in the United States of America,
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"THE RECORD"

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ANNUAL CONTRIBUTIONS.

It is recommended that a Church Contribution be made on the first Lord's Day of eight months of the year, annually, as follows:

1. Foreign Missions, January. 2. Sustentation, March. 3. Publication, May. 4. Church Erection, July. 5. Ministerial Relief, September. 6. Education, October. 7. Freedmen, December. 8. Aid for Colleges and Academies, February.

N. B.—PRESBYTERIAN HISTORICAL SOCIETY.—Rev. D. K. Turner, *Corresponding Secretary and Librarian*, 1229 Race Street, Philadelphia, Pa.

THE PRESBYTERIAN MONTHLY RECORD.

XXXVII. PHILADELPHIA, NOVEMBER, 1886. No. 11.

BOARD OF HOME MISSIONS.

The General Assembly of 1871 directed "That as the rate of expenditure is measurably uniform throughout the year, no one month be designated for taking up collections for Home Missions; but that each church designate for itself the month that will bring most to the treasury of the Board, and in no case fail of an annual contribution." See Minutes 1871, page 575.

CONTRIBUTIONS TO HOME MISSIONS.

There is an impression in the Church that the month of November has been designated by the General Assembly as the set time for taking up collections for the Board of Home Missions. There is nothing in the decrees of the Assembly to restrict the churches to that month or to any other. It is better for the sessions to select the time, because there may be local reasons for appealing to the people in the summer rather than in the winter, in the autumn rather than in the spring, and vice versa. There is no objection to the month of November, provided that it is deemed the best time for the purpose.

To those who are to take up their collections during this month, we would state that the receipts of the present fiscal year are smaller than those of last year at the same date. It is hoped that the churches and friends of the cause will enable the Board to increase the salaries of the missionaries. With a few exceptions we have kept down the appropriations of this year on the same low level as that of last year. It is not right, but the Board is powerless to do otherwise. Will not the pastors lift their voice and offer a strong plea for their less favored brethren who do not receive sufficient salary to keep them and their families comfortable? Let the sessions of vacant churches see that the cause is presented, and the people have an opportunity to contribute.

This is one of the ways in which "we may bear one another's burdens, and so fulfill the law of Christ."

If space allowed we could furnish the reader with dozens of doleful letters on the merciless retrenchment of the Board. Many of the writers bore well the hardships of last year in the hope that they would be better provided for this year. We are frank to confess that we too had hoped that that would be the case, but the receipts thus far are disappointing to both of us. May we not look for a favorable turn soon, that the hearts of the needy may rejoice?

THANKSGIVING.

This is the month in which the nation bows the knee to God in humble adoration and thanksgiving for his temporal blessings during the year. Notwithstanding the drought and the earthquakes in divers places, we have much to be thankful for. Let us not forget the spiritual blessings of our God when we thank him for his temporal gifts. Souls have been saved, churches refreshed, communities blessed with preachers of the gospel, and many houses of worship erected. The last year was truly a year of the right hand of God in our beloved Church.

WORK.

At this season of the year God's people are expected not only to give and be thankful, but also to work for the advancement of Christ's kingdom. By this time both pastors and people are back, and prepared by their vacation for hard work. May we not hope that the coming season shall be marked by greater Christian endeavor than any that has preceded it? There never was more demand for it than now. The Sabbath-schools should be drilled and led out to some field of work. The night cometh when no man can work.

The reader will find below an abstract from the report of the Standing Committee of the last Assembly, showing the financial condition of the Board during the last year, and the opinion of the Assembly itself as to the amount of money the Board should receive this year:

THE FINANCIAL SITUATION.

The receipts of the Board from all sources for the year were \$671,772.87. Of this amount, \$102,389.41 was applied to the payment of last year's indebtedness; the balance was expended in the regular work of the Board. The debt still remaining is \$35,454.05. The increase of receipts over last year was \$118,417.54. But with this large gain the Board has expended for mission work only \$1182.50 more than in the preceding year, the balance being used in part payment of the debt.

But what we had last year is not adequate for this year. The work

grows continually. Provision needs to be made to meet its enlargement. Not less than \$750,000 should be provided during the coming year for the use of the Board of Home Missions, this amount to include the balance of debt now due; that to secure this large sum will require the earnest and persevering efforts of all the ministers and members of the Church; that the woman's missionary societies and the Sabbath-schools are urged to do all in their power for the accomplishment of this object; that every pastor be enjoined to preach on Home Missions during the current year, and fully inform his people of the progress and needs of the work, and that *the sessions* make special and strenuous efforts to secure liberal collections.

ASTORIA, OREGON.

REV. E. W. GARNER.

We purpose henceforth to be self-supporting. This point has been kept steadily in view ever since I came here, and it gives me sincere pleasure to know that for the future our church will be a contributor to the Board of Home Missions, instead of continuing to draw from its funds.

God has been very good to us during the past two years. Our congregations have steadily increased, and we have seen "days of the Son of man upon the earth." On every sacramental occasion it has been our happiness to receive quite a number of accessions to our church membership, nearly all on profession of faith, and our prospect for the future is encouraging.

I cannot take my leave of the Board without expressing a very grateful sense of my personal obligation. My connection with it has been pleasant, and I shall ever entertain feelings of the warmest gratitude and highest esteem for its officers.

We have taken up a special collection in the Sunday-school for the debt, which amounted to six dollars, and will forward it with the rest in due time.

FAIRMOUNT, W. VA.

REV. J. B. REED.

I herewith send you my last quarterly report for the current year. I have been on the field all the time, excepting two Sabbaths, when I was absent from my work representing my presbytery in the General Assembly.

The past year has been one of growth. I have received thirty-two new members and the church is strengthened in every way. I have at no

time been so encouraged with the work, and I ask an interest in your prayers that the Lord may continue his presence and blessing with us.

As I am ready to start this morning some distance in the country to look after some of the scattered sheep of the Presbyterian fold, I will close this report.

SOUTH COLORADO.

WORK AMONG THE MEXICANS.

REV. J. B. CAMERON.

My quarterly report should have been forwarded several days ago. At the time I was having precious meetings at the furthest limits of the parish. About two hours ago I arrived at home tired, dusty and well-nigh overcome, the thermometer ranging 100° in the shade. It tries one's mettle to ride two hundred miles exposed to the direct rays of the sun, preaching once or twice every day. But in spite of all these things, trying to human strength, we (I had a native with me) had a most precious time. It is a busy season of the year with our people. The sun finds then at 5 A.M. in the fields. But on the Sabbath they rest from worldly toil, and hence we were able to have large gatherings. Last Sabbath was communion Sabbath there, and at the two services more than two hundred and fifty people heard the gospel gladly. Some would have united. A well-to-do farmer, with his whole family, will soon be enrolled with our number. That whole section of the country will soon be Protestant and Presbyterian. Everywhere throughout these two counties we have the confidence of the majority of the Mexican people. Many would cast in their influence with us, but we are not ready for them. We must have good material at the foundation or none at all, and it is hard to find good material; and to prepare it takes time.

HOME MISSION APPOINTMENTS FOR SEPTEMBER, 1886.

Rev. E. W. Brown, Marathon and Freetown,	N. Y.	Rev. G. A. Brandt, Union Town and Roscoe,	Dak.
Rev. S. Nelson, Fairville,		Rev. Isaac Renville, Long Hollow,	"
Rev. W. L. Breckenridge, Pittsfield,	Pa.	Rev. W. P. Craig, Sioux Falls,	"
Rev. R. M. Wallace, Milroy,	"	Rev. M. N. Adams, Sisseton Agency,	"
Rev. D. B. Fitzgerald, Franklinville,	Md.	Rev. A. S. Peck, Tyndall,	"
Rev. A. M. Penland, Reems Creek and College Hill,		Rev. G. S. Baskerville, Tower City,	"
Rev. E. P. Adams, Sandy Spring,	Tenn.	Rev. D. Russell, Anamosa,	Iowa.
Rev. A. J. Reynolds, Albion,	Ohio.	Rev. James Stickle, Sac City,	"
Rev. R. E. Hawley, Oakland City,	Ind.	Rev. S. W. Stophlet, Lake City and Rockwell,	"
Rev. J. P. Lloyd, Swan, Hopewell and Highland,	"	Rev. D. Williams, Sanborn Ist,	"
Rev. G. W. Baxter, Hoopeston and Wellington,	"	Rev. J. K. Alexander, Lafayette,	"
Rev. F. Z. Rossiter, Kalamazoo North,	Ill.	Rev. R. L. Adams, What Cheer,	"
Rev. O. J. Roberts, Martin,	Mich.	Rev. G. B. Smith, Malcolm,	"
Rev. L. B. Bissell, Caro Ist,	"	Rev. L. Jessup, Diller,	Neb.
Rev. A. C. Kay, Pinconning,	"	Rev. J. A. Hahn, Nelson, Henrietta and Elkton,	"
Rev. J. L. Gage, La Crosse North,	Wis.	Rev. E. Smits, N. Loup and Wilson Memorial,	"
Rev. W. Pattinson, West Merrill,	"	Rev. O. Compton, Bennett,	"
Rev. L. F. Bissell, Auburndale,	"	Rev. J. D. Howey, Fairmont,	"
Rev. I. P. Bruneau, Green Bay French,	"	Rev. J. Martin, Hartington, Coleridge, St. James and St. Helena,	"
Rev. J. B. Muraire, Robinson and St. Sauveur,	"	Rev. J. Riale, Blair,	"
Rev. T. B. Greenlee, Minneapolis Hope,	Minn.	Rev. J. W. Youngs, Marietta and Douglass,	"
Rev. J. C. Robinson, White Bear Lake,	"	Rev. E. A. Hamilton, Springfield 2d,	Mo.
Rev. S. G. Anderson, St. Paul Goodrich Ave.,	"	Rev. A. B. Goodale, Mirabile, Kingston and Lincoln,	"
Rev. William Miller, Luverne,	"	Rev. E. McNair, Lathrop,	"
Rev. T. Z. McClarkin, Beaver Creek,	"		"

Rev. A. B. DeLong, Hopkins,	Mo.	Rev. J. A. Menaul, Albuquerque,	N. Mex.
Rev. W. E. Mack, Burlington,	Kan.	Rev. J. Fraser, Las Vegas,	"
Rev. J. H. Byers, Reece,	"	Rev. D. Walker, Hamilton, Spring Hill and	"
Rev. John C. Wiggins, Princeton and Richmond,	"	Timberlue,	Mon.
Rev. J. M. Wiggins, La Cygne & Round Prairie,	"	Rev. P. Bohbeck, Hyrum, Millville and Wells-	"
Rev. John McCrae, Pleasant Hill & Prairie Lea,	"	ville,	Utah.
Rev. G. B. Sproule, Covert, Kill Creek & Shiloh,	"	Rev. F. W. Blohm, Scandinavia,	"
Rev. Joseph Patterson, Long Island and Zion,	"	Rev. H. A. Newell, Salt Lake City Westminster,	"
Rev. J. S. Reed, Chanute,	"	Rev. D. M. Dockery, Jr., Bolinas,	Cal.
Rev. W. D. Ward, Lincoln,	"	Rev. W. G. B. Lewis, El Cajon,	"
Rev. D. R. Hindman, Fort Harker,	"	Rev. R. Ballagh, Oakland and stations,	"
Rev. T. W. Perryman, Nuyarka,	Ind. Ter.	Rev. J. M. Smith, Pleasant and station,	"
Rev. N. Neerken, Dwight Mission,	"	Rev. G. W. Lyons, Merced,	"
Rev. D. N. Allen, Oowala,	"	Rev. N. B. Klink, Redding and Anderson How-	"
Rev. G. Pierson, Henrietta,	Tex.	ard St.,	"
Rev. S. G. Fisher, Cisco,	"	Rev. H. S. Snodgrass, Monterey,	"
Rev. S. E. Taylor, White Pine and Pitkin,	Col.	Rev. Daniel Gamble, Goldendale,	Wash

RECEIPTS FOR HOME MISSIONS IN SEPTEMBER, 1886.

BALTIMORE.—Baltimore—Baltimore Brown Memorial, 33 14. *New Castle*—Green Hill, 15; Pencader, 10; "Mrs. C. P.," 4. 62 14
 COLORADO.—Pueblo—Durango sab-sch., 3 85
 COLUMBIA.—Puget Sound—Olympia (sab-sch.), 5, 12; Nooksack, 6 50. 18 50
 ILLINOIS.—Alton—Carlinville, 6 71; Carrollton, 12 70; East St. Louis, 10. *Bloomington*—Alvin, 1 29; Rossville, 5. *Cairo*—Bridgeport, 4 93; Golconda, 12 75. *Chicago*—Chicago 1st Ger., 27; 3d, 174; 8th, 10; South Chicago, 4 50. *Freeport*—Foreston Ger., 50; Freeport 3d Ger., 7 40; Wiunebago, a friend, 15. *Mattoon*—Bethel, 11 04; Casey, 3; Greenup, 3; New Hope, 3. *Peoria*—Prospect, 28 11. *Rock River*—Arlington, 2 50; Spring Valley, 3. *Schuyler*—Hersman, 10; Lee, 3; Olive, 3; Salem Ger., 20. *Springfield*—Pisgah, 4 32; Unity, 1 48; Rev. W. L. Tarbet and wife, 3 86. 440 59
 INDIANA.—Crawfordsville—Lafayette 2d, 64; Marshfield, 97 cts.; State Line, 1 29; West Lebanon, 2 04. *Logansport*—Mishawaka, 6 48; West Union, 3 60. *Muncie*—Wabash, 7 95. *Vincennes*—Evansville Grace sab-sch., 8 66; Oakland City, 4. 98 99
 IOWA.—Council Bluffs—Clarinda, 8 25. *Des Moines*—Des Moines Westminster, 10. *Dubuque*—Sherrill's Mound, 6. *Fort Dodge*—Spirit Lake, 5. *Iowa*—Lebanon, 4; Troy sab-sch., 1 65. *Iowa City*—Atalissa, 90 cts.; Marengo, 4 36; Summit, 4 40. *Waterloo*—Holland Ger., 25; Kamrar Ger. sab-sch., 1 60; West Friesland Ger., 8. 79 16
 KANSAS.—Emporia—Council Grove, 13; Wellington, 10. *Highland*—Corning, 2; Deer Creek, 1; Huron, 2; Marysville, 3; North, 1; Netawaka, 3. *Neosho*—Somerset, 3; Toronto (sab-sch., 3 85); Yates Centre, 4 60; New Albany, 2 50. *Solomon*—Ellsworth, 10 50; Lincoln (sab-sch., 7), 21. *Topeka*—Perry sab-sch., 6 40. 89 00
 KENTUCKY.—Ebenazer—Dayton, 5. *Transylvania*—Columbia sab-sch., 4 25; Ebenazer, 3; Greensburg, 1 50. 13 75
 MICHIGAN.—Detroit—Detroit Trumbull Ave., 10 19; Plainfield, 11 05; Saline, 2 03; Unadilla, 4. *Grand Rapids*—Grand Rapids Westminster, 9 60. *Lansing*—Brooklyn (Mrs. A. I. White, 5), 10; Stockbridge, 4 51; Windsor, 10. *Saginaw*—Bay City, 25; Tawas, 10. 96 38
 MINNESOTA.—Mankato—Balaton, 7. *Red River*—Bethel, 15; Knox (sab-sch., 2), 8 39. *St. Paul*—Belle Plaine, 3 34; Wilmar, 5. *Winona*—Oronoco, 3 10. 41 83
 MISSOURI.—Osage—Jefferson City, 90 cts. *Palmyra*—Millard, 4. *St. Louis*—Bethel Ger. sab-sch., 4. 8 90
 NEBRASKA.—Kearney—St. Edwards, 6. *Omaha*—Belle Centre, 4 10. 10 10
 NEW JERSEY.—Elizabeth—Cranford, 9; Pluckamin (Wash. Valley Union sab-sch., 1 53), 25 73; Roselle (sab-sch., 18 22), 55 75. *Jersey City*—Carlstadt, 5; Passaic Ger., 5. *Monmouth*—Burlington, 7 50; Farmingdale, 20; Jacksonville (sab-sch., 1 08), 2 16. *Morris and Orange*—Madison, 31 34; Mendham 2d, 3 50; Morris Plains, 8 50. *Newark*—Montclair (M. C. C., 31 40), 509 64; Newark 2d sab-sch., 25 97. *New*

Brunswick—Dayton, 8 38; Trenton 5th, 15. *Newton*—Yellow Frame, 6 17. *West Jersey*—Atco, 4 35; Bridgeton 2d sab-sch., 26 86; Camden 1st, 60; Ham-monton, 26 60; Merchantville sab-sch., 10. 866 45
 NEW YORK.—Albany—Stephentown, 5 23; West Milton, 3 70. *Binghamton*—Freetown, 1 82. *Brooklyn*—Brooklyn Throop Ave. (sab-sch. Miss. Soc., 25), 56 78. *Champlain*—Chazy, 24 05. *Chemung*—Elmira Lake St., 15; Havana, 8; Spencer, 20 50. *Columbia*—Canaan Centre, 10; Hillsdale, 5 25; Hunter, 29 10; Spencertown, 6 78; Windham sab-sch., 18; Mrs. S. C. Ingersoll and Mrs. Sil. Niles, 6 22. *Genesee*—North Bergen (sab-sch., 2 38), 8 75; Warsaw sab-sch., 80. *Genesee Valley*—Almond, 6. *Geneva*—Manchester sab-sch., 8. *Hudson*—Chester, 96 42; Goodwill, 14 40; Monticello, 10; Nyack, 7; Ridgebury, 2 17; Unionville, 7; West Town, 20; Rev. S. Murdock, 15. *Long Island*—Belleport, 7; Bridgehampton, 21; East-hampton, 25; Setauket, 46 80; South Haven, 13; Westhampton, 33. *Nassau*—Babylon, 30; Roslyn, 5. *Niagara*—Lewiston, 10; Lockport 1st sab-sch., 50. *North River*—Marlborough (sab-sch., 2), 45; Milton, 9. *Orsego*—Gilbertsville, 161. *Rochester*—Rochester Brick, 200; Central, 113 13. *Steuben*—Addison, 7 50. *Syracuse*—Skaneateles, 23. *Troy*—Waterford, 15 38. *Utica*—Grant, 2 67; Lyons Falls, 7 50; Northwood, 2 66; Ohio, 2 67; Rome, 46 89. *Westchester*—Mahopac Falls, 31 96; Peekskill 1st sab-sch., 30; South Salem sab-sch., 41; White Plains, 67 15. 1535 48
 NORTH DAKOTA.—Fargo—Elm River (sab-sch., 6), 20 00
 OHIO.—Athens—Warren, 15. *Bellefontaine*—Bellefontaine, 5 32; Spring Hills, 3 53; West Liberty, 1 28. *Chillicothe*—Belfast, 5; New Market, 4. *Cincinnati*—Moscow, 5 40; Pleasant Ridge sab-sch., 1 89. *Cleveland*—Cleveland Miles Park, 12; Milton sab-sch., 10. *Columbus*—Blendon, 16 41; Lancaster sab-sch., 33 86. *Dayton*—Collinsville, 10. *Lima*—Celina, 5; West Union, 6 50. *Mahoning*—Alliance, 12; Mineral Ridge, 5. *Portsmouth*—Johnston, 5; West Union, 10. *St. Clairsville*—Mount Pleasant, a member, 100; Short Creek, 10 50; Wheeling Valley, 10. *Steubenville*—Kilgore, 9 75. *Zanesville*—Homer, 1 74; Utica, 20. 319 18
 PACIFIC.—Los Angeles—Anaheim 1st, 7; Glendale, 7. *San Francisco*—San Francisco 1st, J. D. Thompson, 500. *San Jose*—Monterey, 5. 519 00
 PENNSYLVANIA.—Allegheny—Allegheny 1st Ger., 1 30; Bridge-water sab-sch., 14. *Blairsville*—Latrobe, 60; Salem, 21. *Butler*—Scrub Grass sab-sch., 28 36. *Carlisle*—Harrisburg Pine Street, 267 95. *Chester*—Fairview, 22 50; Marple, 19; Upper Octorara, 22 25. *Erie*—Fredonia, 22; Meadville 1st, 14. *Huntingdon*—Mann's Choice, 6 70; Milroy (Y. L. M. S., 5), 30; Shellsburg, 9 64. *Kittanning*—Jacksonville, 25; Rayne, 1 42; Saltsburg, 66. *Lackawanna*—Bennett, 10; Montrose, 50; Terrytown, 2. *Northumberland*—Derry, 5 50; Jersey Shore, 60; Warrior Riu, 24 03; Williamsport 1st, 25; Williamsport 2d, 18 35. *Philadelphia*—Philadelphia Bethany, 5. *Philadelphia North*—Frankford, 37 78; Hermon sab-sch., 11 75; Holmes-burg, 7 68; Mount Airy sab-sch., 8 29; Germantown Union Service Collection, 107 09. *Pittsburgh*—Pitts-

burgh East Liberty, 73; Shady Side, 156 80. *Redstone*—Long Run, 37 30. *Shenango*—Westfield sab-sch., 20. *Washington*—Upper Buffalo sab-sch., 7 31. *Wellsboro'*—Wellsboro', 15. 1313 00
 TENNESSEE.—*Union*—Westminster, 8 25
 TEXAS.—*Austin*—Brownwood (L. M. S., 3 38), 20 03; *Milburn*, 1 05; *Lipe Springs*, 1 50. 22 58
 WISCONSIN.—*Chippewa*—Barron, 2 80; *Chetek*, 3. *Madison*—Fancy Creek, 2 21. *Winnebago*—Marshfield, 8; *Nasonville*, 4. 20 01
 Woman's Executive Committee Home Missions..... 6,000 00

Total received from churches, Sept., 1886.. \$11,587 14

LEGACIES.

Legacy of John B. Craighead, dec'd, late of Cannonsburg, Pa., 2034 19; from the late Mrs. Eleanor M. Guile, Princeton, N. J., 500; Samuel M. Couper, dec'd, late of New Castle, Del., 2000; Mrs. Anna M. Layton, dec'd, late of Dover, Del., 47 50; Sanders McCollough, dec'd, late of Oxford, Pa., 2000; Miss Kate Elder, dec'd, late of Chicago, Ill., 376 83..... \$6,958 52

RECEIPTS FOR THE DEBT, SEPTEMBER, 1886.

ATLANTIC.—*Fairfield*—Lebanon, 1 25
 BALTIMORE.—*Baltimore*—Baltimore 2d, 25 00
 ILLINOIS.—*Alton*—Yankee town, 2 80. *Cairo*—Cardondale sab-sch., 7. *Freeport*—Hanover sab-sch., 2; *Freeport 3d Ger. sab-sch.*, 3 80. 15 60
 IOWA.—*Dubuque*—Sherrill's Mound sab-sch., 3 00
 KANSAS.—*Osborne*—Prairie View sab-sch., 1 23
 KENTUCKY.—*Transylvania*—Columbia sab-sch., 2 40
 MINNESOTA.—*Mankato*—Madelia sab-sch., 1. *St. Paul*—Rev. C. W. Anthony, 5; Minneapolis 5th sab-sch., 2. 8 00
 NEW JERSEY.—*Monmouth*—Point Pleasant, 6. *Morris and Orange*—Mendham 1st, 25. *New Brunswick*—Trenton 5th sab-sch., 3; Trenton 4th sab-sch., 10. 44 00
 NEW YORK.—*Buffalo*—Colden sab-sch., 2. *St. Lawrence*—Watertown 1st sab-sch., 3. *Troy*—Troy Liberty St. sab-sch., 1 52. 6 52
 OHIO.—*Cincinnati*—Pleasant Ridge sab-sch., 9 20; *Cincinnati 7th*, 10. *Cleveland*—Cleveland Wilson Ave. sab-sch., 4 80. *Cleveland*—Salem Ger. sab-sch., 2 40. 26 40

MISCELLANEOUS.
 East Bloomfield Congregational Ch., N. Y., 28 12; Mrs. C. C. Everts, Homer, Mich., 5; A Thank Offering, 25; L. A. Walker, M. D., N. Y. city, 5; "From a Friend," 40; J. J. Janeway, New Brunswick, N. J., 200; "A Friend of Home Missions," 25; Society of Inquiry of Lane Theo. Sem'y, 22 75; "C. I. T.," 9; L. W. G., Philadelphia, Pa., 368 88; W. B. Anderson Jewett, 10; Rev. Geo. Robinson, U. S. A., 5; Rev. D. L. Dickey, Beaver, Pa., 10; Rev. J. G. Touzeau, 5; Interest on Rachel R. Hamilton Bequest, 60..... \$818 75

Total received for Home Missions, Sept. 1886..... 19,364 41
 Total received for Home Missions from April 1, 1886..... 145,009 11
 Received between corresponding dates last year..... 150,738 68
 Permanent Fund, interest only to be used, Legacy of Mrs. Rachel R. Hamilton, dec'd, late of Hauging Rock, Ohio..... 2,000 00
 O. D. EATON, Treasurer,
 P. O. Box 1938, 280 Broadway, N. Y.

RECEIPTS FOR SUSTENTATION IN SEPTEMBER, 1886.

ILLINOIS.—*Alton*—Carrollton, 43 cts. *Cairo*—Golconda, 3. *Chicago*—Hyde Park 1st, 10. *Freeport*—Winnebago, 5. *Peoria*—Dunlaps Creek, 12 80. *Springfield*—Pisgah, 71 cts.; Unity, 24 cts.; Rev. W. L. Tarbet and wife, 65 cts. 32 83
 IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 14 37. *Council Bluffs*—Clarinda, 1. *Fort Dodge*—Cherokee, 6 50. *Waterloo*—West Friesland, 1. 22 87
 KANSAS.—*Neosho*—Princeton, 10 00
 KENTUCKY.—*Ebenezer*—Flemingsburg, 6 65; Dayton, 2. 8 65
 MINNESOTA.—*St. Paul*—Minneapolis 5th, 1 00
 NEW JERSEY.—*Elizabeth*—Pluckamin, 1; Roselle, 1 25. *Monmouth*—Cream Ridge, 6; Burlington, 2 90. *Morris and Orange*—Madison, 50 82; Rockaway, 16. *Newark*—Roseville, @ 2. *Newton*—Belvidere 1st, 10; Yellow Frame, 21 cts. 90 18
 NEW YORK.—*Albany*—Stephentown, 4 85. *Brooklyn*—Brooklyn South 3d Street, E. D., 5; West New Brighton Calvary, 7. *Genesee Valley*—Franklinville, 3. *Geneva*—Seneca Falls 1st, 28. *Hudson*—Westtown, 4; Good Will, 48 cts.; Monticello, 1; Nyack 1st, 1 50. *Long Island*—East Hampton, 5; Greenport, 2. *Rochester*—Sparta 2d, 10; Rochester Brick, 16 27; Central, 9 04. *St. Lawrence*—Watertown 1st, 60 50. *Troy*—Waterford 1st, 35 94; Lansingburg Olivet, 17 49. *Westchester*—Stamford 1st, 54 26. 265 33
 OHIO.—*Bellefontaine*—Spring Hills, 12 cts.; West

PACIFIC.—*Benicia*—San Rafael Geronimo Mission, 6. *Los Angeles*—Boyle Heights sab-sch., 1 75. 7 75
 PENNSYLVANIA.—*Carlisle*—New Bloomfield sab-sch., 4 21; Big Spring sab-sch., 7 19. *Chester*—Chester 3d sab-sch., 10; Ridley Park sab-sch., 7 96. *Huntingdon*—Huntingdon sab-sch., 10 55; Milroy sab-sch., 5. *Kittanning*—Bethesda sab-sch., 2; Cherry Tree sab-sch., 1; East Union, 1. *Northumberland*—Northumberland 1st, 2 52. 51 43
 WISCONSIN.—*Milwaukee*—Racine 1st sab-sch., 5. *Winnebago*—Green Bay French, 1 89. 6 89

Total received from churches..... \$199 47
 MISCELLANEOUS.
 "A friend," Utica, N. Y., 1; A friend of missions, 4000..... 4001 00
 Total received for Debt, Sept., 1886..... \$4200 47
 Total received for Debt from June 1, 1886.. 8828 10

O. D. EATON, Treasurer,
 P. O. Box 1938, 280 Broadway, N. Y.

Liberty, 4 cts. *Huron*—Milan, 5 11. *Lima*—Lima 1st, 10; Cella, 2. 17 27
 PACIFIC.—*Los Angeles*—San Buenaventura, 4; Anaheim, 1. 5 00
 PENNSYLVANIA.—*Carlisle*—Mercersburg, 9 31. *Erie*—Fredonia, 3. *Northumberland*—Williamsport 2d, 70 cts. *Pittsburgh*—Shady Side, 21 13; East Liberty, 14; Homestead, 8. *Shenango*—Apollo 1st, 1 74. *Wellsboro'*—Wellsboro', 50 cts. *Westminster*—Columbia, 15 27. 73 65
 TEXAS.—*Austin*—Brownwood (L. M. S., 11 cts.), 67 cts.; Lipe Springs, 5 cts.; Milburn, 3 cts. 75
 WISCONSIN.—*Madison*—Janesville, 14 00
 Total received for Sustentation, Sept., 1886, \$541 53
 O. D. EATON, Treasurer,
 P. O. Box 1938, 280 Broadway, New York.

LETTERS relating to Missionary Appointments and other operations of the Board should be addressed to the Corresponding Secretaries,
 Rev. HENRY KENDALL, D.D., and
 Rev. WM. C. ROBERTS, D.D.,
 P. O. Box 1938, 280 Broadway, N. Y.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. EATON, Esq., Treasurer—same address.

BOARD OF EDUCATION.

The following communication "Anent Candidating" we earnestly commend to the thoughtful consideration of all who are seeking places of labor. It falls right in with our views and with the practice of several who have given us their experience in the matter. While the writer, as we suppose, would not disapprove of efforts to regulate candidating and make it less indiscriminate, he suggests what we conceive to be the true method to be pursued by all who profess to serve Christ in the ministry. It is to seek direction from the Master and wait upon his appointment. There is no safer, no surer way. If Christ is "head over all things to the Church," he certainly has the supreme right to control his servants; and if he has the means of calling them, he undoubtedly can devise the means of sending them where he would have them go. And he knows best where they should go and where they can work most successfully. The lessons given us in the Acts of the Apostles on this point are unmistakably clear, and they set the pattern for the Church through all future time. There is a warning for us also in the book of Jonah. He is not the only prophet who has got into the leviathan's belly and sent up his cry out of the depths for not heeding the divine direction as to where he was to deliver the message given him. But we will let the story told in the article speak for itself. Its verity is vouched for.

ANENT CANDIDATING.

DEAR SIR:—I am sure your articles on the subject of candidating have been widely and attentively read. Perhaps the following little piece of experience may be of advantage to some and be smiled at by others. The candidate of whom I write was twice without charge. The first time he thought it right to act as he would have acted had he been a God-fearing bookkeeper, salesman or anything of the kind; that is, he applied to those "who seemed to be somewhat," obtaining letters of commendation to vacant desirable churches. In course of time he found a field, to which he went in what he thought was bright, sunshiny weather; but the clouds soon began to rise, and continued to darken and thicken and rumble and thunder till he left, after a none-too-brief stay, in a terrible storm and tempest. He thought, however, that he had learned one important lesson, and that was that the minister of the gospel seeking work in God's vineyard occupies a different position from that occupied by the worldling seeking secular employment. He received in his retirement letters from friends telling him to apply for such and such vacant churches. His answer to those to whom he could speak freely was that he regarded the ministry as God's work and himself as God's servant, and he felt sure if the great Master had any work for him to do he would show it to him in due time, but that he would never write another letter to any vacant church, or apply for any gospel work,

or seek commendation from any created being whatever. If he could not be directed to work along that line, he sincerely hoped to be permitted to end his days in peace, even if an idle peace. The trial was a severe one. He sought no invitation or introduction; went where he was invited, took what he was given and was thankful, sometimes for five or six dollars given a hundred miles away from home by a well-to-do farmer, "whose barns were full, themselves a village," who was eloquent on the poverty of their little church of not more than a hundred members, and also eloquent on their thoughtfulness and generosity in always doing something towards defraying the travelling expenses of their candidate or supply. On one occasion the financial agent of the church found out from him—accidentally, of course—how much the railway fare was, and whether he had bought an excursion ticket, and on Monday morning handed him a roll of bills and small coin—less than four dollars—which just covered the excursion ticket. Nothing had been said about stage fare, which amounted to about half a dollar, and no provision was made for it in the bundle of money. On another occasion he preached two or three Sabbaths for a church, and came away Monday morning without meeting the treasurer or any representative; and no step was ever initiated by any member of the congregation to rectify the oversight. These churches were well able to pay about a thousand dollars a year as pastor's salary.

The candidate cannot stipulate before he goes how much he is to receive for his services. He is too glad of an open door that may lead to permanent work. And the committee must not deal with him as though he preached for pay or followed the Master for loaves and fishes. He is supposed also to have an immense bank account, the interest of which supports him abundantly. And thus the matter remains; and while human nature is what it is, it is hard to point to any plan that will altogether remedy the evil.

The candidate referred to in this paper had no such bank account. He never asked help; and yet it somehow happened that neither he nor any of his ever sat down at home to a scanty or an unpaid-for meal, or stayed away from a meeting, social or religious, on account of poor clothing. And in course of time a call, with whose getting up he had nothing whatever to do—except that he had gone to preach when invited—came for his services from a very needy field, where he became quite successful.

To every unemployed minister he would say, Seek for an introduction to no vacant desirable church, for a letter of commendation from no minister or professor whatever. His advice might not be applicable, under present circumstances, to those who have determined to become foreign missionaries; perhaps also some home missionaries might find it impracticable. As a rule, however, let the unemployed servant of God look only to the Master for employment and for support in God's work. If he goes to the servant for what the Master alone can give, he may find work, as the one referred to in this paper did; and the chances are that it will be to acquire the same experience that the ambitious young trother did who forced his services on one occasion on a popular min-

isterial relative. The young man made a sad failure—came to a dead halt before he was more than half through with what he had intended to say, and to say so eloquently! The parson was among the audience, and diverted attention from the embarrassment by saying so as to be heard by all, “Come down, young man! come down, young man! But if you had gone up as you will come down, you might have come down as you went up.”

Some presbyteries have far too many unemployed ministers; others a great many vacant charges; and no committee can altogether remedy the evil of candidating: it will remain. But every God-fearing candidate will find it for himself far, far better to fail for a while, if need be, in the shade where he has been placed by circumstances over which he has had no control than in the sunshine where he has ambitiously or impatiently placed himself.

ONE RESULT OF THE PAUCITY OF MINISTERS

is that it creates the necessity of looking abroad for supplies for our vacant pulpits. That in so doing our Church has added to its force some of the ablest and most successful men it has on its list is freely confessed. But such is by no means its usual good fortune. Through the liberty granted to each church to fill its own vacancy, men are often invited to take charge who are by no means in sympathy with our teachings and spirit, and who after working awhile acquire such a hold on the congregation as almost to compel their reception by the presbytery. Others hold their place as “stated supplies” without belonging to presbytery. The result is that the churches thus ministered to are in a measure alienated from the body to which they belong. They contribute little or nothing to the evangelistic work of the Church, and are as fruitless branches bearing leaves only. A glance at the statistical reports in the minutes of the Assembly will reveal this fact. As a further illustration of the evil occurring we append the following extract from a private letter we were permitted to look at. It comes from the large West, and may be ascribed to any part of it the reader chooses.

I hear that Mr. — has given up mission work. Mr. — has kept him at it during the summer, getting money from Mr. — for his support. But he did not go, as directed by presbytery, to —. The whole proceeding in regard to Mr. — has been very irregular on Mr. —’s part, who has the thing in charge. He will certainly have to abandon the work of bringing illiterate men of other denominations into our presbytery or Church. *It does not pay.* Mr. — and Mr. — and Mr. — *are all failures.* We want strong, educated, wide-awake Christian Americans for this new western work. Mr. — I think begins to see this.

But it may be asked, What shall be done when those strong, educated Christian Americans are not to be had? Shall the churches go without

care altogether? The exigency is a very trying one. It is not astonishing that under the circumstances seventy-six churches were reported as dissolved last year, and that out of the net increase of seventy-two ministers on our list, we were indebted to other bodies for sixty-nine of them.

CIRCULAR FROM THE BOARD OF EDUCATION.

The following statistics, taken from the minutes of the General Assembly for 1886, show the condition of our churches in relation to the ministry, and furnish matter for serious reflection to all persons interested in the spread of the gospel as entrusted to Presbyterians.

The net increase of our churches reported during the last year was 188, and this notwithstanding 76 were dissolved during the same period. This shows that 264 churches were organized or gained somehow, although only 165 are actually reported as organized, and three were received from other bodies, while one was dismissed. We abide by the larger number, as that is taken from the churches on the list, and go on the supposition that the stated clerks have omitted to report the whole number newly organized within their bounds—a fact not unusual.

Over against the net increase of churches, viz., 188, we find the net increase of ministers to be 72—that is, 116 less—while 101 ministers have died and 29 have been dismissed. This shows that in order to fill the gaps made by death and dismissal, and for our increase, we somehow obtained 202 new ministers. Of these 69 were received from other bodies, leaving to our credit 133. But this does not equal the whole number of ordinations reported, which is 154—that is 29 more. How to account for the discrepancy we cannot say. The graduates from our theological seminaries are reported as 156. Some of these we know belong to other bodies, and some will continue their studies in the advanced classes. With these subtracted we see that the number furnished for ordination by our seminaries, with those ordained that had not graduated from any seminary, just about equals the whole number reported as ordained.

Once more, out of the whole number of churches, 6281, there are 1226 reported vacant. Of these full 300, judging from the number of members and the amounts given for congregational purposes and the contributions to the Boards, ought to command and have the full services of a pastor. Of the rest there is a large number that equal in size many that have pastors and stated supplies, and might by suitable care be nursed into strength. The remainder we cannot but regard as candidates for dissolution.

Such being the condition of our churches, and such our rate of increase, the question arises, Can we be content with 906 candidates, most

of them scattered over a seven-years course of study, and some over a nine-years course? Or will it meet all demands for us to be graduating from our seminaries annually 165, or even 200, candidates? Is it not time for our ministers to wake to the importance of enlisting more of our young men into the sacred office, and of appealing to the churches to supply the means for educating such as have the heart but not the funds to fit themselves for the service? It seems to us the stress of effort should be in this direction now for some time to come, and in order to succeed in it, among the most important things to be done is to remove the obstacles which obstruct enlistment, and to assure our young men who do enlist that if they prove worthy they will have an appointment and support. It is to be hoped that the synods and presbyteries will take the matter up and give it full consideration at their meetings this year. It is fundamental to our whole work, and essential to our progress as a Church of Christ.

The prospect is that applications for aid will be fully up to, if not exceed, last year's total, viz., 638. The only way by which the Board kept out of debt last year was by reducing the amount of its scholarships to \$110 each, and using a portion of a legacy left it which ought to have been funded. Let our education committees urge upon every church the duty of giving something to this cause, however small, and every minister give his church an opportunity for contributing; and if he has not time to present its claims, let him send for circulars which shall furnish the facts that are of themselves an appeal that ought to draw from the church both prayers and means for its ample support.

J. F. DRIPPS, *President*,

D. W. POOR, *Secretary*,

1334 CHESTNUT STREET, PHILADELPHIA.

CONTRIBUTION OF THE BOARD TO THE MINISTRY OF THE CHURCH.

Again, after a lapse of five years, we have, as it were, "taken an account of stock" invested in the ministry of the Church through the Board, and find the result as follows:—Of the 5546 ministers enrolled in the minutes of the Assembly of 1886 the Board has more or less aided 1894—nearly 1900, not quite one-third of the whole number. Of these 882 are reported pastors; 415 stated supplies; 64 foreign missionaries; 33 employed variously in home mission work; 22 are presidents in colleges and academies; 37 are professors in colleges and seminaries; 35 are chaplains, 11 secretaries, 10 superintendents—whatever that may mean.—3 editors and 1 colporteur, making in all 1527 that are in active service. The honorably retired number 85. The unemployed, marked either as W. C. or Ev. or in. tr., amount to 223,—of these many are

among the oldest members of their presbyteries, and 59 are licentiates. To these must be added several—we cannot say exactly how many—that have been traded off or exchanged with those of other denominations, from whom we have generally obtained two or three for one.

Whether this will be regarded as a good showing or not we leave for others to judge. We are not ashamed of it, whether we regard the numbers or the quality or the labors of the men whom the Board has helped into service. Many of them have refunded the amounts they have received. Others have more than paid for themselves by the work they have accomplished. With this record, shall not the Board be warmly supported? Had the pastors and churches done their duty by the cause in looking up men and contributing to the Board, there would not now be 1226 churches reported vacant.

RECEIPTS FOR EDUCATION IN SEPTEMBER, 1886.

COLORADO.— <i>Denver</i> —Denver Highland, 4 60	land Beckwith, 12. <i>Dayton</i> —Seven Mile, 5. <i>Lima</i> —
COLUMBIA.— <i>Oregon</i> —Albina ch. and sub-sch., 5 00	Celina, 2; Shanes Crossing, 5. <i>Mahoning</i> —Colum-
ILLINOIS.— <i>Alton</i> —Carrollton, 2 12. <i>Bloomington</i> —	biana, 3. <i>St. Clairsville</i> —New Athens, 7 67. <i>Steuben-</i>
Alvin, 21 cts.; Bloomington 1st, 14; Rossville, 9.	ville—Bethel, 14 60; Kilgore, 3 50; Toronto, 9. <i>Zanes-</i>
<i>Carro</i> —Anna, 14; Galum, 2 68. <i>Freeport</i> —Rockford	ville—Jefferson, 8; Keene, 5. 99 07
1st, 24; Winnebago, 5. <i>Mattoon</i> —Tuscola, 6 50.	PACIFIC.— <i>Benicia</i> —Tomales, 6. <i>Los Angeles</i> —An-
<i>Schuyler</i> —Fountain Green, 3. <i>Springfield</i> —Pisgah,	aheim 1st, 1; Los Angeles Boyle Heights, 2 75; San
1 08; Unity, 37 cts. 81 96	Buenaventura, 15; Santa Ana, 13; Tustin, 4. <i>Sacra-</i>
INDIANA.— <i>Crawfordsville</i> —Marshfield, 16 cts.;	mento—Elk Grove, 2 80. <i>San José</i> —San José, 90. 134 55
State Line, 21 cts.; West Lebanon, 32 cts. <i>Fort</i>	PENNSYLVANIA.— <i>Allegheny</i> —Freedom, 8; Long
<i>Wayne</i> —Fort Wayne 3d, 11 42. <i>Logansport</i> —Monti-	Island, 5 06. <i>Carlisle</i> —McConnellsburgh, 4 05. <i>Clar-</i>
cello, 13. <i>Muncie</i> —Elwood, 1; Hopewell, 5; Perrys-	ion—Clarion, 10. <i>Erie</i> —Atlantic, 2 90; Cambridge, 8;
burg, 4; Wabash, 1 32. 36 43	Gravel Run, 7; Warren, 74 34. <i>Huntingdon</i> —Altoona
IOWA.— <i>Council Bluffs</i> —Clarinda, 7. <i>Dubuque</i> —	2d sub-sch., 5 96; Pine Grove Mills, 3 08; Saxton,
Waukon Ger., 25. <i>Iowa City</i> —Summit, 4. <i>Waterloo</i>	3 54; Yellow Creek, 1 14. <i>Kittanning</i> —Marion, 9 21;
—Kamrar Ger., 7 45. 43 45	Rayne, 1 19; Saltsburgh, 34 54; Slate Lick, 21 40.
KANSAS.— <i>Emporia</i> —Florence, 2 60. <i>Highland</i> —	<i>Lackawanna</i> —Archbald, 2; Pittston (sub-sch., 6 63),
Willis, 4. <i>Indian Territory</i> —Achena, 1 75; Wewoka,	45 79; Scranton 2d, 133 28; Susquehanna, 3; Ulster,
7 80. <i>Neosho</i> —Altamont, 2 61; Fort Scott, 37 75. 56 51	3. <i>Northumberland</i> —Milton, 29 72; Williamsport
KENTUCKY.— <i>Ebenezer</i> —Sharpsburgh, 5 00	1st, 15; Williamsport 2d, 2 60. <i>Philadelphia Central</i> —
MICHIGAN.— <i>Detroit</i> —Detroit Trumbull Ave., 3 22;	Philadelphia Olivet, 64. <i>Philadelphia North</i> —Frank-
Plymouth 2d, 5 35. <i>Saginaw</i> —Saginaw City 1st,	ford, 15 56. <i>Pittsburgh</i> —Pittsburgh East Liberty, 21;
156 14. 164 71	Pittsburgh Shady Side, 50 60. <i>Keystone</i> —Rehoboth,
MISSOURI.— <i>Osage</i> —Montrose, 2 50. <i>Platte</i> —La-	8 13. <i>Shenango</i> —Westfield, 21. <i>Wellsboro'</i> —Wells-
throp, 4 75. <i>St. Louis</i> —Bethel Ger., 10. 17 25	boro' 1st, 2 50. <i>Westminster</i> —Leacock (sub-sch.,
NEBRASKA.— <i>Kearney</i> —North Loup, 3 60; Wilson	1 12), 13 15. 629 80
Memorial, 4. 7 60	TEXAS.— <i>Austin</i> —Austin 1st, 23 75; Brownwood
NEW JERSEY.— <i>Elizabeth</i> —New Providence, 12;	(L. M. S., 56 cts.), 3 34; Lipe Springs, 25 cts.; Mil-
Pluckamin, 4 15; Roselle, 6 25. <i>Monmouth</i> —Allen-	burn, 18 cts. 27 52
town, 30. <i>Morris and Orange</i> —Madison, 5 22; Orange	WISCONSIN.— <i>Chippewa</i> —Ashland, 44 10. <i>Lake</i>
2d, 78 36. <i>Newark</i> —Newark 2d, 8 51. <i>New Brun-</i>	<i>Superior</i> —Oconto (sub-sch., 5 59), 15 59. 59 69
swick—Dayton, 15 46; Flemington, 51 76. <i>Newton</i> —	
Belvidere 1st, 5; North Hardiston, 20; Oxford 2d, 10;	Total receipts from churches and Sabbath-
Yellow Frame, 1 03. <i>West Jersey</i> —Camden 1st, 20. 267 74	schools in September, 1886..... \$2,139 58
NEW YORK.— <i>Albany</i> —Ballston Spa, 13; New Scot-	LEGACY.
land, 5. <i>Brooklyn</i> —Brooklyn Lafayette Ave., 171 09.	Estate of Rachel R. Hamilton, Ashland,
<i>Cayuga</i> —Auburn Central, 19 75. <i>Genesee Valley</i> —	Ky..... 1,000 00
Bradiard 1st, 16 40. <i>Geneva</i> —Romulus, 30 29; West	REFUNDED.
Fayette, 5. <i>Hudson</i> —Goodwill, 2 40; Monticello, 2;	"D"..... 25 00
Nyack 1st, 2; Ridgebury, 1 05; West Town, 4. <i>Long</i>	MISCELLANEOUS.
<i>Island</i> —Greenport, 5. <i>Lyons</i> —Sodus, 8. <i>Nassau</i> —	Interest on legacy, 30; Special for student,
Babylon, 18. <i>North River</i> —Pleasant Plains, 5 50.	25; "J. S.", 25; Rev. S. Torrey, 100; Rev.
<i>Rochester</i> —Avon Central, 22 62; Moscow, 3. <i>St.</i>	W. L. Tarbet and wife, 97 cts.; "C. T.
<i>Lawrence</i> —Louisville, 5 37; Potsdam, 5 75. <i>Syracuse</i>	L., 1..... 181 97
—Oswego Grace, 39 41; Skaneateles, 4. <i>Troy</i> —Water-	Total receipts in September, 1886..... \$3,346 55
ford, 48 74. <i>Utica</i> —Utica Bethany, 7 13. <i>Westches-</i>	Total receipts from April 15, 1886..... 20,324 33
ter—Bedford, 4; Thompsonville 1st, 20 73; White	JACOB WILSON, Treasurer,
Plains, 29 47. 498 70	1334 Chestnut St., Phila.
OHIO.— <i>Athens</i> —Warren, 2. <i>Bellefontaine</i> —Belle-	
fontaine 1st, 89 cts.; Rushsylvania, 5; Spring Hills,	
59 cts.; West Liberty, 21 cts. <i>Chillicothe</i> —Frankfort,	
4. <i>Cincinnati</i> —Montgomery, 11 61. <i>Cleveland</i> —Cleve-	

BOARD OF FOREIGN MISSIONS.

RECENT INTELLIGENCE.

NEW CONVERTS, mentioned in the letters acknowledged this month.—Among the Winnebagoes, one; in Chiangmai and neighborhood, nineteen, and twenty-three children baptized; Talaguga, two.

NOTICES OF MISSIONARIES.—Rev. S. G. Wilson, returning, and his wife, E. W. Alexander, M.D., and his wife, returning, Mrs. J. W. Hawkes, returning, and Miss Charlotte G. Montgomery—all for Persia; Mrs. H. H. Jessup, returning, for Syria; the Rev. John H. Orbison and his wife, for India; Rev. D. G. Collins and his wife, Rev. W. C. Dodd, and A. W. Carey, M.D., and his wife, for Laos; Rev. W. G. McClure, T. Hayward Hays, M.D., J. B. Thompson, M.D., and his wife, for Siam; and Rev. C. G. Sterling and his wife, for Pine Ridge, Dakota,—have gone to their several fields of labor. Further particulars of these notices hereafter. We may add here that the expense of sending out some of these new missionaries was defrayed by offers of special gifts for this purpose, which were prized in these times of pecuniary restriction.

Miss Anna E. Scott has arrived in this country on a visit from Woodstock, India. The Rev. G. C. Campbell and his family have arrived from Gaboon, Africa. Though under imperative medical orders, and Mr. Campbell's frequent serious illnesses, it is not considered expedient for Mr. and Mrs. Campbell to attempt to remain longer in the Gaboon and Corisco mission; yet we hope their earnest consecration to missionary work can still be fulfilled in some other mission of the Board. Mr. Campbell's health has received benefit from the voyage.

NEW MISSIONARIES sent since May 1.—Our pages have contained notices of five ministers, three physicians, and nine women, of whom three are single—in all seventeen. Others are under appointment.

RECEIPTS: MAY—SEPTEMBER, 1886.

	From churches.	Individual donors.	Bequests.	Total.
	\$65,222	\$16,193	\$36,407	\$117,823
For comparison—				
May—September, 1885.	91,313	36,437	68,283	196,033

LATEST DATES TO OCTOBER 15.—From the Seneca mission, September 20; Chippewa, September 16; Omaha, September 28; Winnebago, September 27; Iowa, September 22; San Francisco, October 8; Tokio, September 20; Osaka, September 20; Kanazawa, September 16; Peking, August 13; Nanking, August 12; Ningpo, August 3; Shanghai, August 10; Canton, August 7; Bangkok, August 16; Petchaburi, August 12; Chiangmai, July 22; Allahabad, August 28; Futtehghurh, August 26; Mynpurie, August 20; Jhansi, August 20; Saharunpore, August 28; Lodiana, September 4; Sangli, August 20; Hamadan; September 27; Oroomiah, August 27; Monrovia, September 4; Sinoe, September 3; Talaguga, June 27; Valparaiso, August 23; Bogota, September 4; Mexico, September 5.

THE SITUATION.

1. Our great work is generally going on well. Indeed, in many respects it was probably never giving greater encouragement than at the present time. For particulars, reference must be made to the missionary periodicals. There are signs of good even in Africa, with some things that are adverse. We think the hand of God, by his providence, and the Spirit of God, in his infinite grace, are still manifest in the nations and tribes amongst whom our brethren are making known the gospel.

2. New laborers have been sent forth, and others have returned to their work; see the usual notices. Others still hope to be sent forth before long. God is giving his

people this signal proof of his presence and blessing in their missionary work—of his answer to their prayers. The laborers are going to the harvest.

3. The financial outlook is both good and not very good. See the paragraph on the preceding page as to the receipts in the same months this year and last. Unhappily there is a serious falling off this year. Unhappily also there is still much in the business of the country that restricts the liberal gifts of some of the best donors. Still more unhappily the Board's liabilities are increasing faster than its income—a state of things which cannot long continue without serious disaster.

It was the understanding, we believe, at the last General Assembly that no special appeal should be made to the churches for the debt of the Board in the year then closed; and the hope was indulged that both for the debt and for the coming year's expenditure the liberal support of the churches might be expected. The current expenditure was reduced wherever it seemed to be practicable. The new missionaries to be sent out were mostly such as were already under appointment, and their services were urgently called for. Some of them are delayed for want of funds. The debt of last year is not yet paid off. The expenses of this year are not yet sufficiently provided for. So the outlook is not yet good.

But the gifts received represent faith, self-denial, Christian love and hope. In this respect the outlook, or rather the result, is surely good. And there remain seven months—six after these lines reach our readers—in which, as we trust, all needed pecuniary means for this purpose will be cast into the treasury of the Lord.

DR. PHILLIPS' ADDRESS ON MISSIONS.

We reprint this admirable address as a plea for our cause *in these days*. As our readers know, the Board's treasury is now in distress. It cannot be relieved by expedients, sensational measures, special objects, nor hardly by special appeals. It can be relieved, and this great cause can and surely will go forward, by the blessing of God; but it will be in the line and under the power and influence of such statements of the case as are found in this address—at once scriptural, founded on the word of God, clear, comprehensive, able, fair towards all parts of our church work, and practical to a degree. It will be new to most of our readers, but its principles will never grow old. We trust it will meet with an earnest reading.

If the end of this address should seem to any reader to be in some degree incomplete, its author's usual hearers would probably think that it had been succeeded by a deeply-impassioned and impressive appeal, brief and based on its subject, as was the preacher's wont; closing with a prayer of rare excellence in gift and grace.—*Ed. For. Record.*

GROWTH IN CHURCH GIFTS—HOW PROMOTED.

No minister of our Church had more at heart the enlistment of his congregation in the cause of foreign missions than the late Dr. Phillips. At first, in 1834 and onward, his instructions and appeals did not seem to meet with much encouragement. He then proposed, with the consent of the session, that the church should support a missionary—in those days at \$600 a year. This was readily agreed to; but it seemed that no further advance could be gained. The support of a second missionary was then asked for, and was undertaken; but a similar standstill occurred, now at \$1200. It was thereupon decided to do away with special objects, and to plead for the cause in all its breadth, resting it on broad principles—love and obedience to Christ, compassion for the multitudes without God and without hope, the duty of Christian stewards, the encouragement of the blessed promises—a spiritual work of the highest order, appealing to every one's conscience as enlightened by the Spirit and word of God and taught by his providence. The result in the venerable First Church was eminently good. It

soon reached a new life in its gifts to the Saviour's cause at home and abroad, and gave annually its thousands and tens of thousands of dollars.

One of the elders of this church in 1841 gave the first large sum of \$5000—large in those days; and then steadily from year to year until his lamented death in 1880. The aggregate of his gifts to the foreign cause was over \$500,000, and this sum was but a part of his gifts to the cause of Christ. Three of the members of this church, sisters of this gentleman, gave in the same way to this cause over \$350,000. Other large sums, no doubt, were given which cannot now be traced; but these may now be referred to without impropriety, as the fruit of divine grace. In their life-time these Christian donors permitted no public acknowledgment to be made of such gifts. Other members of this church also gave very liberal gifts; and among the most liberal were the gifts of persons of very moderate means, and of those who were poor in this world's goods, but rich in faith. They all gave, more or less by system, from settled convictions of duty.

The points for which we make these remarks are two—1st, that it was the instruction and influence of their revered minister, sustained by the other members of the church session, that chiefly led to the steady and liberal gifts of the members of this congregation, whether rich or poor, during so many years. 2d, that all this was done in the regular line of church work.

GIFTS OF ADMINISTRATION IN MISSIONS.

“To plant the Church of Christ in all lands is a work which demands not only persistent and undaunted zeal, but also practical and statesmanlike gifts of administration, to the suppression of the impetuous and selfish individualism which too often monopolizes the name of enthusiasm. It is a work which can be rightly carried out only by men who will be content to regard it as a whole, to legislate for it on system, to take a wide and equable survey of the condition of the whole field and the relative needs of all its parts, co-ordinating means and wants without favor, partiality or prejudice.”
—*Rev. H. W. Tucker* [Secretary English G. P. S.].

QUITE A MISTAKE.

In the report of the Committee on Missionary Periodicals it is stated of the *Record* that “only 600 copies were taken in 1884 by 600,000 church members.” See Minutes General Assembly, 1886, p. 35.

The number actually in circulation in that year was 8600. This included ministers, for whose use in several years it has been chiefly published. See *Record*, 1885, p. 19. The number of copies paid for was then 1910.

ON WITHDRAWING FROM THE FIELD.

A respected and faithful missionary writes as follows:

Mr. — wrote to me of his severe illness and his decision to leave the mission at an early day. Perhaps he is right; but my first impulse when any of the brethren ask leave of absence is to vote no, and I fear that I am earning their unkind feelings. I think people, not only in the missionary work, but in other branches of labor, should stand at their posts, not leaving them because there was danger ahead or death probable. They may leave only when death is imminent, and not always then. There are worse things that can happen to a cause than dying for it. As a child I long ago learned the story of Casabianca, admired his character, wept over his fate, and yet in my heart wished I might be like him. Am I wrong? Am I asking too much in the — mission, when soldiers in the army do as much? Did my wife and I make an unnecessary sacrifice some years ago? Have I been burdening my conscience all these years? But while it is my conscience I have no other way but to vote as I do. God knows I am not unfeeling, even if my action seem severe. I too have suffered.

The rules of the Board respecting returns and withdrawals from missionary service in the field are given in its *Manual*, pages 15-17, sections I.-IV. Under these rules the opinion of the Mission in each case is asked for by the Board. Such opinions should of course be carefully formed on the ground and kindly construed here, and they may be of great value to the missionary as well as to the Board. To return from the field as on "a vacation," if urgent reasons do not require it, is open to serious objections. Yet returns for reasons of health or of needful educational arrangements for children are probably necessary in most cases. When such visits are made, they usually extend for a year or less, but may be longer for reasons approved by the Board. The time of service in the mission is understood to be for life, and when a return is applied for, the case is to be decided on its merits. The term of ten or twelve years, referred to on page 16 of the *Manual*, was not based on the idea of a furlough so much as on the fact that at the end of that period arrangements are often expedient for the education of the older children in a missionary's family.

As distinct from returns for a limited time, permanent withdrawals from service are more serious. These have in some cases occurred for reasons that secured the ready consent of all parties; in other cases, for reasons that caused great regret to the missionaries themselves, and also to the missions and the Board. Wisdom from on high is greatly needed in all cases for guidance. One of the faithful missionaries of the Board, under serious illness, refused to return home at his medical adviser's urgent counsels, until, as he said, he "had looked death in the face." It was then too late; so after a few years in his ministry he entered into his rest. As far as his physician and his missionary associates could see, a timely visit to this country would have resulted in his returning and continuing for years in his chosen work. But there have been cases where no return to the field seemed to be advisable.

CONTINUING IN THE FIELD—BISHOP BOMPAS.

Popular sentiment does not generally connect the heroism of missionary life with Canada. It demands in missionary literature a background of waving palms and other tropical vegetation, with incidents of slavery, kidnapping, and the like. Devotion is apt to be measured by the height of the thermometer. It may well be considered whether there be any lives more heroic than those which are passed by the Moravians in Greenland and Labrador, and by the Romanist communities and our own brethren in the sub-Arctic regions of northern Canada. They do not obtrude their labors on public notice; they stay at their posts, and rarely visit England. They are consequently unknown; and yet what lives they lead! Of educated society they have no share; their people are but the poor Indians and Esquimaux, whose highest energies are given to the snaring of wild beasts and to the catching of fish. For food (only the keen air, which gives equally keen appetite, will enable a man to keep body and soul together on three meals daily of whitefish), the food of the dogs which haul their sleds, which Providence gives in abundance, and which is stored in autumn and allowed to freeze. Luxuries from the outer world can never reach the remote stations on the Athabaska lake and on the Mackenzie river; numberless portages impede navigation when the rivers are open, and over each of these every pound of freight has to be carried by hand. Tea and flour must be forced into the sterile region, for they are necessaries; but for animal food the missionaries must depend on what the country may produce, and for eight months in the year the whitefish is the standing dish.

Has Mr. Tucker noticed what a significant illustration of one of these picturesque sentences his own book supplies? "They do not obtrude their labors on public notice; they stay at their posts, and rarely visit England. They are consequently unknown; and yet what lives they lead!" That is a picture of Bishop Bompas to the life; and, in perfect consistency, his name is not mentioned. For twenty-one years he has been making journeys of thousands of miles on snow and ice, or in canoes; only once has he been home, for five months only, to be consecrated. It is absurd to mention the travels even of a Patteson by the side of his. Since he went out 5000 wandering Indians have been brought into the Church; yet he has remained all but unknown, and even the historian of "The English Church in other Lands" omits his name! Certainly, Mr. Tucker's words are true!—*Ch. Miss. Intelligencer*, September, 1886.

NOTICES OF MISSION WORK IN CHILI.

The Rev. James F. Garvin writes as follows from Valparaiso July 31, 1886:

Our semi-annual mission meeting was very encouraging. The outlook seems much more hopeful than at any time since I arrived here. I can notice in myself an increased facility in the use of the language, and we only wait for funds to begin itineracy work. This I consider most important. We must sow the seed more broadcast and search out native helpers and students for future ministers. The cities of Santiago and Valparaiso will not be so likely to furnish them as some of the rural cities, I think. Our *escuela popular* [common school] is prospering, except financially; in this respect the hard times here make themselves felt. We received two members last night, who will make a public profession of their faith to-morrow (Sabbath) evening. Our paper, the *Heraldo*, has been greatly improved since its removal to Santiago, under the direction of Mr. Christen. I think it is making an impression in the country.

The out-station at Quillota, established last December, is doing fairly well. There were forty or more present when I administered the Lord's Supper to eight of our members, two weeks ago. Much opposition is manifested. The priests bitterly denounce our services and threaten to excommunicate any one who shall have anything to do with them. Our elder, Senor Cortes, who started the work there about a year ago, has aroused an interest in the gospel in another town of some importance, twenty or thirty miles distant on the railroad. As a delegate of a workmen's society he went to Llaillai to assist in organizing a new society. The procession of *Corpus Christi* was about to make its rounds, and some of the members of the society suggested that they accompany the procession in order to disprove the assertion of the priests that they were Free Masons, heretics, Protestants, etc. But Senor Cortes stood firmly for his faith, and the result was that the society did not join the procession, and some of the members subsequently asked him to come occasionally and instruct them in the gospel.

Tracts are called for from various parts of the country. We are trying to do something to supply this demand. I wish there were some general headquarters to which all Spanish laborers might report the books and tracts which are being translated and published in Spanish, their price in American gold, and other data. We can get publications much cheaper from Madrid than from New York, although generally of an inferior quality.

THE THEOLOGICAL SCHOOL AT SAHARUNPORE.

The Rev. J. C. R. Ewing, under date of July 17, 1886, sends us an interesting account of this school. It promises to be very useful to our missionary work in India. The number of students last year was twenty-nine. This letter was evidently not written for the public eye; but such a letter is often the most interesting and valuable, and we hope the writer in this instance will excuse its being published.

The second year of our theological school closed on last Thursday, and to-day I feel disposed to tell you about it. The annual examinations began on the 5th, and continued throughout eight days. Five days were devoted to written and three to oral work. The Board of Directors appointed Messrs. Lucas and Chatterjee to attend the examinations; but owing to a break in the railway, Brother Chatterjee was unable to get here, much to our regret. Mr. Lucas and Mr. Kelso constituted the committee, the report of which will probably reach you in due time. Our year closed with nine students in the middle, ten in the junior and six in the preparatory class. Their studies were continued uninterruptedly for nine months, with the exception of three weeks in February, when we went with them to the district [on an evangelizing journey].

The results of our efforts are extremely gratifying, and I agree with one of the examiners, who at the close said that the school had already far more than repaid all that it has cost.

By the way, we think we cost very little! Indeed, in comparison with the sums expended on educating Hindoos and Mohammedans and in supporting schools for the education of Christian youth, who generally do not enter the ministry, our expenses are a mere trifle. The time is, I think, near when missionaries will appreciate more even than now how radically important this work is, if the foundations are to be laid broad and deep. Many of our students are very promising. We have been cheered by seeing evidences of real spiritual growth in a number of them. We have set the standard high, and have diligently weeded out and sent away from the school those who in our opinion lacked the essential elements of success as Christian preachers.

The work is very heavy, as you who know the climate can well imagine. Brother Wherry and I have each taught five hours each day during the year. The result is that, now that the strain is over, I am feeling very much worn down. Physically I am not ill. It is only a decided "goneness" of both mind and body. The brethren have been kindly urging me to take a vacation in the hills; but as my wife and children are well, and I hope to be soon, and, besides, our going would

involve the renting of a house, since "upper Woodstock" is full, we are bent upon remaining on the plains. For the vacation time I have laid out an abundance of work in the way of preparation for next year. Then, too, the students who do not return home will accompany me in daily preaching work. Now you will try to secure for us five thousand dollars for a school building, will you not? It is really very greatly needed. We have been renting a very unsuitable building, but even that is likely to be available for only a short time. As to its unfitness, please see Miss Dr. Bell's recent article in *Woman's Work*. We feel the need of more air! Can you not get this sum for us out of some private or personal donations of individuals to the Board who like to know where their money is going? Of course this is all unofficial on my part. I am aware of the fact that such an appeal ought to be backed up by the opinion of the synodical committee; but I justify my writing on the ground that my little hint may serve to prepare you for the overwhelming appeal which will come when the said committee undertakes to represent our needs. I am an anti-brick-and-mortar missionary, and believe in only plain buildings and in spending the bulk of all funds in more direct work than in the erection of houses; yet this case is one where there can be but one opinion, and, to conclude, in this opinion I hope that you may all coincide.

PRESBYTERY AMONG THE INDIANS.

We take this interesting narrative from the *Christian Observer*, Louisville, Ky., October 6, 1886. It was written by the Rev. J. J. Read, one of the missionaries of the Presbyterian Church, U. S. Some of our older readers will remember the mission of our Board to the Chickasaw Indians, in the Indian Territory, from 1849 to 1861. To them Wapanukha will be a familiar name. It is pleasant to read such good news of the work still in progress.

The meeting was in a community of Chickasaw Indians, mostly full bloods. The people that came to the meeting brought provisions, cooking utensils, etc., and camped on the grounds. Many had previously erected sheds and bush arbors to protect them from sun and rain, and had made tables after the manner of making them at barbacue dinners in the states. Of course a great many coming from a distance did not arrange any camp, but were taken care of by those who had prepared to entertain such visitors, besides the members of the presbytery. This usually comes very heavily upon a few families of active Christians, who show hospitality of a most liberal kind—one family (at a single camp) sometimes feeding thirty to fifty people, three times a day, for three or four days. And this is done to a considerable extent at all our sacramental meetings—held usually twice and at some places four times a year—*always camp meetings*.

To entertain the presbytery as to sleeping quarters (out in the woods), the large garret story above the double log church building was nicely floored, a door and window cut in one end of the garret and a window

in the other end, and beds made down in rows to accommodate all the members. Every family of the neighborhood brought extra bedding, thus to provide for the presbytery. A committee of Indian women attended to this large upper room, and a committee of Indian young men attended to watering and feeding the horses. Provender was furnished by contributions of corn and oats or hay by the neighbors.

Thus hundreds of people were brought together; and with preaching in both languages three times a day for several days, hundreds heard the gospel. One man, a prominent citizen, and his wife and six children were all received at the Sabbath afternoon meeting and all baptized—the children on the faith of their parents. It was an affecting scene, and reminded us of the days of the apostles, when in many instances—no doubt many not recorded—parents, believing, were baptized with their household.

If any of our people in the states are not fully in sympathy with the work of our Church among the Indians, they would have doubtless had not only their sympathy, but also their lasting interest, aroused in this interesting work if they could have been present at only this one meeting. We ask all Christian brethren to pray for this work, especially for the gift of the Holy Spirit upon the work and the workers.

Indian Presbytery met at Sandy Creek station, of Wapanukha Church, Chickasaw Nation, September 16.

All the ministers—nine, with a majority of natives—and six elders were present, coming mostly on horseback from their distant homes.

Rev. Jonas Wolf, a full-blood Chickasaw and for several years governor, was elected moderator.

Rev. Frank H. Wright, son of our beloved brother Allen Wright (lately deceased), was received from the Presbytery of Indian Territory, under whose care he had come on leaving the theological seminary in New York city. This accession to our ministerial force, together with an excellent young brother lately ordained, repair somewhat the loss sustained last April by the transfer of several of our native ministers and churches to our sister Presbytery of Indian Territory, in connection with the Northern Assembly. For a time that loss to us was heavily felt, but the great Lord of the harvest has been gracious to us.

During the past year we had lost one by death (Brother Allen Wright) and four by dismission to the Presbytery of Indian Territory; but this loss is partly made up by the ordination of two and the accession of one, making a net loss of only two.

But a large portion of our territory as a presbytery has been cut off, as it was out of our power to supply so extensive a region with our limited force, and especially since a sister presbytery offered to take the churches and provide for them.

PROPOSED TRANSFER OF THE MISSION.

With reference to the proposed transfer of this Indian mission to the Committee of Home Missions, the following action was taken, viz. :

“After mature deliberation, it was resolved unanimously that this presbytery earnestly request that the proposed transfer of Indian mis-

sions from the care and support of the Executive Committee of Foreign Missions to that of the Executive Committee of Home Missions be not made, as it is the judgment of this presbytery that such a transfer would be seriously detrimental to the work, and, further, because, instead of being among an English-speaking people (as supposed), the work of this presbytery has always been and still is *exclusively among the natives* of this country—and they are a people of a language and nationality entirely different from any other portion of the United States.”

UNITED PRESBYTERIAN MISSION IN EGYPT.

[We take from the Annual Report, 1885–6, the encouraging statistics of this mission, far the most important to human view in that country.—*Ed. For. Record.*]

As we can only note progress of any kind by comparison, we would ask the Board and all friends to thoughtfully review the following table comparing the results of mission work in 1875 and 1885:

EVANGELISTIC.		
	1875.	1885.
Ordained missionaries,	9	9
Female missionaries,	7	6
Ordained native,	3	8
Central mission stations,	4	5
Organized congregations,	6	21
Places of preaching,	21	70
Communicants,	676	1,842
EDUCATIONAL.		
Number of schools,	23	65
Number of teachers,	78	126
Pupils in attendance,	1,151	5,414
Tuitions and other fees,	\$797	\$11,653
BOOK DISTRIBUTION.		
Volumes,	11,890	38,172
Receipts,	\$2,968	\$8,371
Contributions of natives,	\$1,864	\$4,993
Expense to Church,	\$34,346	\$36,721
Value of property,	\$35,050	\$200,140

The above table speaks for itself, and but little comment is necessary. At a glance it will be seen there has been a general gain; but we would call attention to the fact, which some may overlook, that the staff of workers has not increased proportionately. In 1875 we find twenty-one preaching stations with twelve ordained ministers, native and foreign, while in 1885 there were only seventeen ordained laborers and seventy preaching stations; or while the number of stations has increased three and one-half times, the number of workers has increased but about one-third. And also in the educational department, while the number of schools has increased three times, the number of teachers only one-third.

THE MOHAMMEDANS OF PERSIA.

The Rev. S. L. Ward writes :

The Mohammedans of Persia are termed sectaries by the orthodox Moslems of Turkey. They reject the Soona, or body of traditions, which was compiled by four learned scribes, severally at successive periods, and by which the affairs of a Mohammedan state are regulated. They also receive traditions, but deny to the four doctors any superiority over other compilers. From this spring many differences in doctrine and life, and in general the Sheah, or Persian, is more liberal in his ideas than the Soonee, or Turk.

The Sheah also adds to the Moslem creed. "There is no God but Allah, and Mohammed is the prophet of Allah," says the Turk. The Persian accepts the same, but adds, "And Ali is the lieutenant of Allah."

In the mind of the Persian, Abu Bekr, Osman and Omar were usurpers of the caliphate, which should have descended to Ali, the son-in-law of Mohammed and the "first of believers," so that Ali and his sons, Hassan and Hussain, are martyrs, and, with others of the family of Mohammed, are raised to much the same sort of position as the saints of the Roman calendar—Fatima, Mohammed's daughter, being regarded much as is the Virgin Mary by the Roman communion.

The enmity between these two branches of Islam is very great, especially on the side of the Persians, and this would tend to keep Persia from any Pan-Moslem alliance, since the Sheah thinks the "infidel" (Russian or English) better than his ancient religious enemy.—*Star in the East*, October, 1886.

EXAMINATION OF GIRLS' SCHOOL, TABRIZ.

We owe the following to the Rev. J. M. Oldfather, formerly of Oroomiah, now of Tabriz, Persia. His letter is dated June 22 :

"The examination of the girls' school for the year ending this month took place to-day. I wish you could have seen those forty girls while questioned, heard their voices as they sweetly sang our gospel hymns, and looked on the glad faces of the intelligent Armenians, Moslems, Nestorians, Jews and foreigners who crowded the chapel. Here are some of the comments: An English-speaking Armenian said, 'There are wealthy merchants who are astounded at the skill of the girls in solving problems in arithmetic which their minds cannot grasp.' A Nestorian doctor said, 'Never before have the natives shown so much interest in the instruction of their daughters.' A Moslem said, 'How beautifully these girls read the New Testament in the Trans-Caucasian Turkish!'

"There are many Christians who would believe in missions and help the work if they could see such spectacles as this. Blessed are they who have not seen and yet believe—regarding the Lord's words, 'Lo, I am with you,' as pledge enough that his kingdom shall prevail."—*Star in the East*, October, 1886.

AN ADDRESS ON MISSIONS.*

By the Rev. William W. Phillips, D.D.

The enjoyment of privileges is attended with corresponding obligations. To whom much is given, of them much will be required. We all have our talents, for which we must give an account according to our several ability. God has made us to differ from millions of the human family by giving us the gospel of his grace. He has imparted to us this good, not for our sakes only, but that we may impart it to others, accompanying it with the injunction, "Freely ye have received, freely give." The commission which was given by our Lord to his disciples after his resurrection, "Go ye into all the world and preach the gospel to every creature," is binding on the whole Church, on every individual to whom the gospel comes. They must not hide it nor attempt to monopolize it, but must diffuse it and let the light of it shine as freely and as extensively as the light of the sun. Our Lord has displayed much wisdom and great mercy in this arrangement. He might have accomplished his object in other ways, without employing human agency; but he has conferred a rich blessing and a high honor on those to whom he sends the gospel, by requiring them to propagate it, and making them co-workers with himself, whilst he thus receives all the glory of its success, by putting the treasure of the gospel in earthen vessels, that the excellency of the power may be manifestly of him. He at the same time calls into exercise the grace he has communicated to his servants through its instrumentality, and thus perfects their Christian character. He permits them to sympathize with him, to imitate his example, to be transformed into his likeness, and to know in their own experience the truth of the declaration, that "it is more blessed to give than to receive." To be permitted to do good and to communicate, in obedience to the command and in imitation of Jehovah, elevates and purifies the soul, satisfies its longings, and fills it with peace and joy, which are peculiar and divine. To enlighten the ignorant, to elevate the degraded, to reclaim the wandering, to save the lost, to be instrumental in quickening the dead in trespasses and in sins, and in making them heirs of eternal life, by making known to them the living and true God and Jesus Christ whom he hath sent, is an employment worthy of an immortal soul and appropriate for a redeemed spirit. It has connected with it the highest recompense that can be bestowed on earth or in heaven: "They that turn many to righteousness shall shine as the stars forever and ever."

The distinction between home and foreign missions was not so recognized in the New Testament as to give any priority or preponderance to either. Our Lord distinctly declared that the field was the world. The souls which were to be gathered into his fold were those which had been given him by the Father and had been redeemed by him. They were on different parts of the globe, and most of them yet to be born. For special reasons the apostles were required to commence their ministry at Jerusalem; but it was not to end there, nor would God allow them to remain there until every individual in that city should have been converted. He permitted a violent persecution to arise, by which they were dispersed and driven away to preach the gospel everywhere. God makes those to whom he gives the gospel debtors to the Jews and to the Greeks, to the barbarians, Scythians, bond and free. None are to be overlooked nor to be neglected, since all are included in the commission. As we cannot occupy the whole field at once, having neither the men nor the means to do so; as there ever have been some portions of the field closed against the introduction of the gospel; as the early disciples were directed, when persecuted in one city, to flee to another, and to turn away altogether from those who refused to receive them and who rejected the gospel peremptorily,—we are authorized to ask counsel of God, to follow the leadings of his providence, and to exercise our best judgment according to the

* Minister of the First Presbyterian Church, New York, delivered in Newburgh, October 16, 1860, before the Synod of New York, by its appointment, and published at the request of the Board of Foreign Missions of the Presbyterian Church.

light which may be given us, in the immediate selection of our particular fields from among those which are open to us. But we are not to be influenced by our own preferences or biased reasons, by any selfish considerations of the inconvenience, difficulties and sacrifices which may attend the enterprise. Nor are we to decide as to the probabilities of success, as they may appear to us, in one place rather than in another, by the judgment of sense, to the exclusion of faith in the promise of the presence of God with us. Least of all should we array one field against another as rivals, since all are to be cultivated and the work is one. We must remember how incompetent we are to interpret the indications of providence, how liable we are to mistake the import and design of what are regarded as adverse providences, and therefore we must not make them alone the rule of our action, but consider them in connection with his word and the promised guidance of his Spirit. We must not forget that God designs to try the faith of his people, to test their sincerity and the strength of their attachment to him and to his cause. He has not promised to grant us invariably immediate and uninterrupted success when we engage in his work. The history of missions reveals the fact that in some instances where the Church has been called to make the greatest and most painful sacrifices and to wait longest for fruit, she has reaped the most abundant harvest.

The men of the world ask, Why send the gospel to those who speak other languages, which must with difficulty be acquired by our missionaries, at great cost of time, labor and means? Why send to those who do not desire to have the gospel and cannot appreciate it, and who, perhaps, will abuse, persecute and murder the messengers of the churches, especially when we have so many destitute of the means of grace, ignorant and perishing, among ourselves—so many who speak our own language, and who live where the prospect of success in preaching the gospel is so much more promising? This question meets us constantly; it is reiterated from week to week. Whenever cases of extreme destitution are brought to the knowledge of the public, we are reminded that it would be far better to relieve these than to send missionaries to the heathen, as if doing so were the cause of the destitution, and as if doing both were inconsistent with each other. The question is asked by some insidiously and maliciously, not because they care for the poor, but because they hate Christianity, are hostile to its propagation anywhere, and would, if they could, prevent it altogether. We are tempted to ask this class of objectors, If the attempt to save the heathen of other lands is so hopeless and absurd as they represent it to be; if it must from necessity soon be abandoned; if those who are engaged in it must sooner or later discover their mistake,—why then should those who take no interest in it be so exercised about it? What is it to them? They are at perfect liberty to withhold their co-operation.

This question is also asked by others in good faith, but, as we think, through a want of consideration and a misapprehension of the subject. We must therefore continue to answer it, though it has been repeatedly answered. We believe the question is founded on utterly false assumptions.

First, it is taken for granted that the work is of man, and not of God; that it is optional, not obligatory; that the Church may engage in it or not as she may think best; that we are to exercise our own judgment and discretion respecting it, as we do about the enterprises of this world, and may be governed by expediency in deciding the question of our duty respecting it. It overlooks the great fact that it is God's work, required by him, and to be accomplished by him through our instrumentality. He has enjoined the performance of this duty on all his servants, individually and collectively. They have no discretion respecting it, neither can they evade the obligation to engage in it, whilst they are reminded that it is to be accomplished "not by might, nor by power, but by his Spirit." Human wisdom is utterly incompetent to judge concerning it, being folly in God's estimation. It is not a matter of dollars and cents, nor of expediency, nor of comfort and convenience. The difficulties in the way

of its performance or the sacrifices it may require are to have no weight in deciding the question of our duty respecting it. God has purposed to gather into his fold a multitude which no man can number, out of every nation and kindred and people and tongue under the whole heaven. These have been given to Christ, and have been redeemed by him, and must be gathered into his fold as the travail of his soul, and at last presented to the Father without spot and blameless. They all must have their robes made white in the blood of the Lamb. "The heathen have been given to Christ for his inheritance, and the uttermost parts of the earth for his possession." "To him every knee shall bow, and every tongue confess that he is Lord, to the glory of God." "All nations shall serve him." "The ends of the earth shall see his salvation." "The kingdoms of this world shall become the kingdom of our Lord and of his Christ." All the glorious things that have been written of the city of our God shall be realized. All that has been promised to Christ as "the Light to lighten the Gentiles, as well as the glory of his people Israel," as head over all things unto the Church, shall be fulfilled, and that through the preaching of the gospel. The fact that the heathen do not desire the gospel, being ignorant of it, is the strongest proof of their need of it. The greater their blindness, the more deplorable their ignorance, the more urgent is their call for the gospel. Our ancestors did not desire it; and had they been left to themselves, neither they nor any of their descendants would ever have desired it.

We must remember that whilst there may be greater external and apparent obstacles in the way of the success of the gospel in one field than in another, and in the case of some individuals than of others, the state of the human heart with respect to God and his Christ is the same in all: all souls are by nature dead in trespasses and sins; and all hearts are alike shut against the gospel, and alienated from the life of God. The carnal mind everywhere is enmity against God. "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned." It requires the same power to convert the wisest, most intelligent, learned, refined, amiable and estimable citizen of a civilized community, which is necessary to convert the dullest, most stupid, ignorant, debased and defiled heathen. That power must come from God, who is as able and as willing to exert it in the one case as in the other. As for having heathen near us, there will be such in all nominally Christian lands until the end of time. The tares are allowed to grow with the wheat until harvest.

It is necessary to reiterate these elementary and fundamental truths, and to remind the people, from time to time, that God requires them personally to love their neighbor as themselves, and, in imitation of the example of Christ, to do good, to seek and to save the lost, or we cannot expect their cordial co-operation in the work of spreading the gospel. To do this is very far from being preposterous; it is not even a doubtful experiment. The gospel has been proved adequate as a remedy in every case, both to the Jew and also to the Gentile. "It is the wisdom of God, and the power of God unto salvation to every one that believes." The obstacles which were overcome by it, in the days of the apostles, were greater than any that have existed since. Its success in the pagan Roman empire, and in the Grecian heathen cities, was an earnest of its success in all time, and among all nations. Nor can it be preached in vain; it shall accomplish that to which it is sent. Sooner or later it will prove a savor of life unto life, or of death unto death, to all who hear it. We may preach it among ourselves, where outward circumstances seem to favor its reception, and where appearances seem to promise certain success, and yet be disappointed as to the immediate fruits of it; and this is the worst that can happen to us in preaching it among the heathen. The success must come from God, everywhere. "Paul may plant, and Apollos water, but God must give the increase."

In view of these truths, then, why should we make a difference between home and foreign missions, and prefer the field at home; more especially as God has so greatly

blessed the labors of his servants in the foreign field, granting them equal if not greater success, in proportion to the means used, than to his servants at home?

Secondly: Another false assumption implied in the question is that the exportation of the men and means sent abroad to preach the gospel is a diminution to that amount of, and a subtraction from, the available men and means at home. It is alleged that we cannot spare them from the home field, as the demand for them here is greater than we can supply. This too is a mistake. In the first place, it is not true that all the men who have gone to the foreign field would have been laborers in the home field had they not been sent abroad. Some of them had been given to the Lord for that specific service by their parents, and others were so drawn to it as to choose it exclusively. They would not have been in the ministry at all if they could not have been ordained as foreign missionaries. Neither is it true that all the funds, which have been contributed to give the gospel to the heathen, would have been available for domestic missions, if the foreign field had been overlooked. Men have their preferences, and their own peculiar views of duty, and of their responsibility to God as stewards of the goods entrusted to them. The inference is gratuitous, that because they are willing to give to an object which they appreciate highly, they would have given the same to another object more worthy, it may be, if the first had been withdrawn. We might as well say, How much better it would be to appropriate to some benevolent object those large sums which are uselessly expended for show and exhibitions, for extravagant and luxurious entertainments. But would they be thus appropriated if they were not thus squandered? In the next place, experience has taught us, in confirmation of the doctrine taught in the word of God, that this exportation of men and means, in obedience to the command of Christ, and to promote his glory among the heathen, exerts a most salutary influence, and produces a most favorable reaction on the Church, increasing her piety and her resources. We view the operation of this movement, by faith. We look with confidence to God, who can, and who does, raise up ten in the room of every one who is sent abroad, and who can cause the good seed thus sown to bring forth thirty, sixty, and an hundred-fold. It is especially true in this case, as in all matters by which God is honored, that they who scatter do yet increase, whilst the withholding of more than is meet tendeth to poverty. When or where has any church been made poorer and weaker by parting with some of her members and of her substance for the benefit of the destitute and the lost? Nay, the church which adopts the blind and selfish policy of limiting her benevolent operations to her own immediate wants—of monopolizing, circumscribing and withholding her resources—will experience a stagnation in her gifts and graces, and a gradual drying up of her springs of life and energy. Her faith, her love, her sympathies, are not called into full exercise; her heart does not beat in unison with Christ; she does not manifest his mind and spirit, nor does she follow him wholly. We would ask the churches engaged in this work, which hold their solemn and interesting concerts of prayer in connection with it, when they feel that God is with them and honoring them, granting them seasons of refreshing from his presence—could they do without those services, or would they willingly consent to be deprived of their influence?

There need be no apprehensions lest the contributions for the salvation of the perishing heathen will diminish those for other benevolent objects. They are means, under God, of drawing out the resources of the Church, and of strengthening her for the work of the Lord. Hence we feel that when we are advocating the cause of foreign missions we are at the same time most effectually promoting domestic missions, on the principle that they who water others shall themselves be watered. The one cannot be prosecuted successfully, or prosper, without the other. Instead of attempting to estimate the comparative importance of the various objects contemplated by our Church, or of preferring one before the other, we regard them as identical, and of equal importance, each in its place. We must have churches at home on which to rely, under God, for the means of doing his work. These must furnish, train up, and send

forth the ministry, the missionaries, and the various agents for the spread of the gospel, and also the supplies required for their support. To do anything that should cripple these churches, impede their progress, or diminish their numbers, would be suicidal. We must have schools, colleges, and theological seminaries under their respective boards, for educating the men who have been called of God to go forth into the world, which is the field to be cultivated, and to be brought into subjection to Christ. These institutions are so intimately connected, so mutually dependent and helpful to each other, that you cannot neglect the one without injuriously affecting the others. Those who are the true and intelligent friends of any one of them are the reliable friends of the whole. Being taught by the Spirit, they feel that they cannot fully develop their Christian character, grow in grace, abound in all good works, exercise the Christian affections, and enjoy the pure and holy emotions of sanctified spirits in Christ, nor meet their responsibility to God, without sustaining them all by their prayers and benefactions, since they are all aiming at the same end, and engaged in different departments of the same work.

We think it will not be denied, however, that a sincere and ardent desire for the salvation of the heathen, such a love for their souls, such a desire for their redemption to the glory of God, as makes men willing to devote themselves to the service of Christ in their behalf by going personally—leaving home, and kindred, and country, or enabling others to go to them, because they are perishing, and because the name of God is blasphemed among them—is a higher attainment than a simple willingness to devote one's self to the ministry at home, or to contribute to the support and spread of the gospel among ourselves. We do not now speak of the comparative piety of the ministry at home and abroad, or of the comparative sacrifices and privations which fall to the lot of each respectively. No doubt the foreign missionary may deceive himself as to his motives and views as easily as the other, and no doubt the domestic missionary may suffer as great or greater privations than the other. But the spirit of which we speak is more unselfish and disinterested, and has in it less mixture of motives than may actuate some in entering the ministry for the domestic field. There are no considerations of personal advantage to be derived from the foreign mission, to influence any one to undertake it. He who devotes himself to it does not go from love of country, from any feelings of pride, or from expectations of promoting personal comfort or private interests in elevating public sentiment in the community, and in strengthening the civil and social bonds of the society of which he is a member—some of which would be proper motives for exercising the ministry at home. But he is virtually more self-sacrificing and Christ-like, inasmuch as he goes solely for the sake of imparting these blessings, of bringing into operation these motives, and of accomplishing these ends among the heathen. He has respect to the recompense of reward, it is true, but it is wholly to a spiritual and heavenly reward; partaking of the nature of that joy which was set before the Saviour. for which he endured the cross, despising the shame.

Let it be remembered, further, that as yet there is much more done for home than for foreign missions. Whilst thousands and millions are contributed for the endowment of schools and colleges, for the building of churches and the establishment of hospitals; whilst immense sums are annually expended for the support of these institutions, for the education of youth, for the training of men for the ministry, for the support of the ministry of the gospel, for Bible, tract, Sunday-school and kindred societies, and for the maintenance of the poor—for all which we bless God, and pray that these expenditures may be continued and enlarged—a mere pittance is given in one annual contribution of the church, to be applied to the support of all these objects severally and separately among the heathen, who require them as much as we do ourselves. Among us these have each separate funds for their support, and very properly; among the heathen they must all be supported out of one single fund. By taking this view of the subject, which is the correct one, we may discover the great disparity between the amounts collected for foreign and domestic missions. It is natural that men should

be more willing to labor for themselves, for their kindred and friends, than for strangers, and to contribute more liberally for objects near and at hand, where, judging from apparent probabilities, they have reason to expect more immediate returns, than for objects at a distance, where fruit can be expected only at a remote period.

We are now prepared to answer the question directly. We send the gospel to the heathen because God has commanded us to do it; because they are destitute of it, are lost without it, and must perish eternally if it be not sent to them. Are not these most weighty and sufficient reasons? We have it among us, and are under unspeakable obligations to God for it. From our childhood we have known the holy Scriptures, which are able to make us wise unto salvation. Our government, laws, social state, habits of thought and life, have been formed under the influence of the word of God. We have the Bible and the means of multiplying and disseminating it. We have the Sabbath, the ministry, the Christian family, the Church with all her agencies. By the blessing of God, these will be preserved in the field at home, and will accomplish their benevolent work. The good seed has been sown broadcast in our midst and around us, and is springing up on every side. The leaven is working, and will permeate the whole mass. There is not an individual in the whole land who may not have access to some one or all of these means of salvation.

With the heathen it is not so. They have not the gospel, nor can they obtain it unless it be carried to them. It will not spring up from the soil; it will not be sent to them from heaven. There will be no new or further revelation to the children of men, nor can they discover its truths by their own reasonings. Being without the knowledge which the gospel alone imparts, they are hopelessly lost. It is important that we should have our minds fully and deeply impressed with this melancholy and alarming truth. The practical unbelief of it is very prevalent, and occasions listlessness on this subject and the want of missionary zeal and exertion. Many will not believe that all who are without the gospel must be lost. They cherish a secret impression that in some way the heathen may be saved without the gospel. Some, as an excuse for their neglect of them, willingly persuade themselves that this is possible. Without attempting to pry into the secret counsels of God, or indulging in our own conjectures of what God may do with the heathen, we must confine ourselves to his word as the only source of our knowledge and the only rule of our faith on this subject. Here we learn that, whilst they will not be condemned for their unbelief, yet they are condemned. "They that sin without law shall perish without law." Having been left without a revelation, or rather having sinned it away, they are a law unto themselves, and are without excuse. They do not use the light which they have. They do not attain the knowledge of the invisible things of God, which they might acquire from the things which are seen. As they did not like to retain God in their knowledge, they were given up to a reprobate mind. There has never been a single instance in which a heathen has attained the knowledge of the true God and has been saved from his sins without the gospel. "If our gospel be hid, it is hid to them that are lost." This is true universally. If from any cause, whether among ourselves or among the heathen, the gospel be not apprehended and appreciated, if it be not believed and obeyed by any, they must be lost; they are left in their sins under condemnation to perish eternally. "The name of Jesus is the only name given under heaven among men whereby we can be saved." Our Lord and Saviour hath said, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." The heathen are without this knowledge. It is written also, "Without holiness no man shall see the Lord." "There shall in no wise enter into his kingdom anything that defileth or worketh abomination or maketh a lie." Has there ever been a holy heathen, or is there one holy person anywhere among those who either have not the gospel or have rejected it? At the same time it is universally true, and will be to the end of time, that "Whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how

shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Therefore have we been required to preach the gospel to every creature; and we are required to do it out of regard to our God, that we may honor him, and make him known to others, who may unite with us in vindicating his dealings with the children of men, and secure to him the glory which is due unto his name. He asks, "If I be a father, where is mine honor? if I be a master, where is my fear?" Not only is he not known among the heathen, not only does he not receive the tribute of praise which is due unto him from the immense mass of immortal minds which he has created, but his name is blasphemed among them. He is misrepresented, vilified and dishonored. What evidence do we give that we are his disciples, or that we love him, if we care not for this state of things, if we disobey his last and parting command, or if we manifest no zeal or jealousy for his honor,—if we simply pray, "Hallowed be thy name, thy kingdom come," and do nothing to make him known or to extend his kingdom? Besides, do we owe him nothing for the gift of his Son to be our Saviour, for the gospel of his grace? Have we no sympathy for the heathen, who are members of the same human family with us? The return required of us for our distinguished benefits, conferred and enjoyed through the gospel, is that we should impart them to others, that we should do good with them to our fellow men.

Now, the great encouragement we have to engage in this work, and which precludes every excuse for its neglect, is the certainty of its success. It is not a Utopian scheme. We are not called to fight uncertainly, as men beating the air. Our work of faith and labor of love for the heathen cannot be in vain in the Lord. This certainty is founded on the covenant transaction between the Father and the Son. God the Father gave a people to the Son, to be redeemed by him, as the Son declared in his intercessory prayer—"Thine they were, and thou gavest them me." The Son has complied with the terms on which the promises of that covenant were made, and can claim their fulfillment. Having made his soul an offering for sin, he shall see of the travail of his soul and be satisfied; he shall see his seed. "The earth shall be full of the knowledge of the Lord;" "all flesh shall see the salvation of God." The mouth of the Lord hath spoken it.

It is remarkable that the inquiry of certain Greeks after Jesus was the occasion of directing the mind of the Saviour specially to this great subject. We read in John xii. 20-23 that when he was told that certain Greeks desired to see him, he answered them saying, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The hour of his conflict with the powers of darkness, and of his penal death as the price of our redemption, was at hand—the hour of trial and of great darkness to himself and to his disciples; therefore he adds in view of it, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor." He felt that both he and his disciples required to be strengthened by these considerations: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name!"—vindicate the honor of thy name!—satisfy all the demands of thy law and the claims of justice! Here I am a willing victim, waiting to pay the ransom-price. Now is the judgment of this world. Now the question is to be decided, whether this world is to be redeemed; whether it shall be wrested from the power of Satan, and restored to its rightful proprietor. Now shall the prince of this world be cast out; his interests shall be condemned, his power broken, that the time may come when he will deceive the nations no more. "And I, if I be lifted up, will draw all men unto me."

We know what followed. He consented not to be saved from that hour, and that the wrath and curse of God should come upon him to the uttermost. He submitted

to every form of humiliation, degradation, and suffering; to the agony of the garden, which caused his sweat, as it were great drops of blood, to fall to the ground, and caused him to pray three times, saying the same words: "Father! if it be possible, let this cup pass from me!" He submitted to desertion by his Father, and the accursed death of the cross, which were the procuring cause of our redemption. The cup did not pass from him: he drank it. The Father did not spare him, but delivered him up for us all. It pleased the Lord to bruise him. He was denied by his disciples; despised, rejected and set at naught by his own nation; delivered into the hands of the Gentiles to be condemned; buffeted, spit upon, crowned with thorns, and nailed to the cross. While suspended there, he was treated with every indignity by the vilest instruments, and experienced the withdrawal of the light of his Father's countenance, and the privation of that sensible aid, strength and comfort from him, which he had enjoyed hitherto, extorting from him that piercing and heartrending cry, "My God! my God! why hast thou forsaken me?" Thus he put himself in the condition, and in the room, of those whom he came to redeem. He suffered all which they had deserved to suffer, and in their stead, "the just for the unjust, that he might bring us to God." For "the joy that was set before him, he endured the cross, despising the shame;" and that joy was, to see God glorified, and his redeemed, regenerated and sanctified, presented to the Father as the children who had been given him, and as his inheritance. And can it be that after all they shall not be delivered, that he shall fail to receive his reward, and be disappointed? Among men, this might be; and if anything in this arrangement depended upon men, such a thing might be; but with God, it cannot be. The covenant has been ratified with the oath of God, and cannot be broken. The Lord Jesus Christ, as the surety of the covenant, had his reward as well as his work before him. Having performed his work, and fully complied with all the conditions of the covenant, he must receive his reward. His people shall be made willing in the day of his power and be gathered into his fold, and that through the preaching of the gospel to them by those who have received it. If we decline the work, it will be done by other hands; whilst we shall lose the opportunity and the honor.

I stand here not to instruct you. I say these things not because you do not know them, but to put you in remembrance of them, and because he, who has been working hitherto and is still working, calls us to-day, more loudly than he has ever done, to make greater sacrifices for Christ, to engage with more diligence in his service, and to pray with more fervor than we have ever done for the ingathering of his elect. He has been removing lets and hindrances out of our way, and has opened doors by which his word may enter, have free course and be glorified. Behold what God hath wrought in our day! How many great and precious promises to the Church have been fulfilled! How much of his gracious and glorious purpose have we been permitted to see accomplished! The pagan power, the Mohammedan power, and the papal power, so long since doomed, have been weakened and so nearly destroyed as no longer to stand in the way of the propagation of the gospel. Africa has been explored: her extended territory, her vast resources, her immense population, the comparative healthfulness of her climate, have been brought to light. India is more open than she has ever been. China, we have reason to hope, will soon be open throughout her length and breadth. Italy, where so recently the possession of the word of God, or the reading and hearing of it, was regarded as a crime, and punished with imprisonment,—despotic and idolatrous Italy, which gloried in the terrors of the Inquisition,—is now open to the introduction of the gospel. The ten horns of the beast are beginning to hate the woman seated upon the seven hills, and to make her desolate and naked. Now, in this crisis of their history, now, when there is such a tide in their affairs to be improved, it is incumbent on the people of God to enter with an army of missionaries, and with an abundant supply of Bibles, to meet the wants of those millions who have been so long suffering and perishing from a famine of the word of God. Let not their spiritual emancipation be delayed through our de-

fault,—we speak after the manner of men. The children of Israel, humanly speaking, might have been delivered from bondage, and might have sooner entered the promised land, but for their blindness, perverseness and unbelief. And they might have taken possession of the whole land immediately after their entrance into Canaan, but for their spiritual sloth and disobedience. Let us discern the signs of the times, recognize the hand of God, hear his voice, and learn from his word and providence what he will have us to do. Let us live “looking for and hasting unto the coming of the day of God.” Then “the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

This work in foreign lands has become dearer to us on account of what it has already cost us,—even the many precious lives of those who went for us as our representatives. Our brethren and sisters are there. Our children have gone there. Having invested so much in it, we cannot afford to abandon it. We must go forward, and continue to prosecute it. The young, amiable and estimable, the learned, accomplished and devoted, who gave promise of great usefulness, have sacrificed their lives in it. A noble, disinterested and enviable company of faithful and self-denying laborers have fallen in those distant heathen lands; and shall we abandon their graves, and lose all the fruit of their labors? They have speedily accomplished their work; they have early received their crown and entered into their rest; yet they never regretted, nor do they now regret, their mission to the heathen. Those who do not here know why they were thus removed, disappointing the hopes of their friends and of the Church, and depriving the heathen of their ministry, shall know hereafter. Has not the Church been rebuked for her unbelief, and for having restrained prayer, by her faithful servants having been taken from the evil to come on earth to serve their Lord in heaven? We have lost their labors, but not their life nor their death. These continue to teach us the great and increasing interest we have in this enterprise, and our entire dependence on God for its success; whilst they cease not to appeal most solemnly and tenderly to others to fill their places, to enter upon their labors, and to come to the help of the Lord against the mighty.

RECEIPTS FOR FOREIGN MISSIONS IN SEPTEMBER, 1886.

ATLANTIC.— <i>East Florida</i> —St. Augustine 1st sab-sch., 2 80	1 50; Individual, 2 30. <i>Highland</i> —Netawaka, 3. <i>Larned</i> —McPherson, 36; Meade Centre, 17 50. <i>Neosho</i> —Cherokee, 4; Coffeyville, 10; Ottawa, 5. <i>Solomon</i> —Lincoln sab-sch., Miss. Band, 2 70; Mankato, 8 40; Providence, 6 40. <i>Topeka</i> —Topeka 1st sab-sch., for India, 24 83. 131 63
BALTIMORE.— <i>Baltimore</i> —Baltimore Brown Memorial, 53 03; Ellicott City, Patapsco sab-sch., for Corisco, 15. <i>New Castle</i> —New Castle 1st sab-sch., 3 05. <i>Washington City</i> —Lewinsville, 4 75; Miss E. McGarity's class, 1 25; Vienna, 9; sab-sch., 1. 92 08	KENTUCKY.— <i>Ebenezer</i> —Ebenezer, 3 43
DAKOTA.— <i>Southern Dakota</i> —Montrose, 4 50; Harmony, 2. 6 50	MICHIGAN.— <i>Detroit</i> —Detroit Trumbull Ave., 11 22; Plainfield, 8 30; Unadilla, 4. <i>Grand Rapids</i> —Petoskey, 14. <i>Saginaw</i> —Bay City 1st sab-sch., 25; Emerson, 32 02. 94 54
ILLINOIS.— <i>Alton</i> —Butler, 9 12; Carrollton, 13 97; East St. Louis, 5; Lebanon 1st, 12. <i>Bloomington</i> —Alvin, 1 42; Cooksville, 10 50; Hayworth sab-sch., 15; Mackinaw, 17 27; Tolono sab-sch., 2 26. <i>Cairo</i> —Harrisburg, 4 57. <i>Chicago</i> —Chicago 3d, 32 33; Covenant “Benevolent Fund,” 130; Oak Park, 9 70; Herscher, 14 29. <i>Freeport</i> —Foreston Ger., 50; Freeport 3d Ger. sab-sch., 3 80; Rock Run, 4. <i>Peoria</i> —Peoria 1st, 23 35; Princeville, 3 90; Prospect, 2 70. <i>Rock River</i> —Woodhull, 11 25. <i>Schuyler</i> —Salem Ger., 25. <i>Springfield</i> —Pisgah, 5 03; Unity, 1 72; Rev. W. L. Tarbet and wife, 4 50. 412 68	MINNESOTA.— <i>Mankato</i> —Delhi sab-sch., 5; St. Peter U. P., 25 75. <i>St. Paul</i> —St. Paul Central, 34 58. <i>Winnona</i> —Preston, 10. 75 33
INDIANA.— <i>Crawfordsville</i> —Lafayette 2d, 84 80; Marshfield, 1 06; State Line, 1 42; West Lebanon, 2 13. <i>Indianapolis</i> —Zanesville, 5. <i>Muncie</i> —Wabash, 8 74. <i>New Albany</i> —North Vernon, 2 50. <i>Vincennes</i> —Evansville Grace sab-sch., 8 67. 114 32	MISSOURI.— <i>Palmyra</i> —Brookfield, William Sissons, 3 40. <i>St. Louis</i> —Emmanuel Ger., 10; sab-sch., 10; Zoar, 10. 33 40
IOWA.— <i>Council Bluffs</i> —Clarinda, 6 25. <i>Dubuque</i> —Sherrill's Mound Ger., 8; Waukon Ger., 25. <i>Fort Dodge</i> —Emmett Co. 1st, 4 13; Estherville, 1; Rolfe 2d, 4 31; Jack Creek, 1. <i>Iowa</i> —Fairfield sab-sch., 41 13. <i>Waterloo</i> —Holland Ger., 32; West Friesland, 9. 131 82	NEBRASKA.— <i>Hastings</i> —Hansen, 19; West Blue, 2. <i>Omaha</i> —Omaha 2d, 75 65. 96 65
KANSAS.— <i>Emporia</i> —Wellington, 10; White City,	NEW JERSEY.— <i>Elizabeth</i> —Lower Valley, 25; Pluckamin, 24 90; Union sab-sch., 1 54; Roselle, 41 28. sab-sch., 27 32. <i>Jersey City</i> —Bergen 1st Sab-sch. Miss. Assoc'n, for Bogota, 36 85. <i>Monmouth</i> —Burlington, 42 03; Cranbury 2d, 55 25; Farmingdale, 50; Freehold 1st, 60. <i>Morris and Orange</i> —Chatham, 108; Madison, 34 47; Mendham 2d, 5; Morris Plains, 8 50; Morristown 1st, 226 88; South Orange, 2 43. <i>Newark</i> —Caldwell, 63 78; Newark 2d, 32 35. <i>New Brunswick</i> —Lambertville, 76; Pennington, 57 75. <i>Newton</i> —Blairstown, 28 47; Hackettstown, 50; Yellow Frame, 6 78. <i>West Jersey</i> —Bridgeton 2d sab-sch., 26 86; Haddonfield, 212; Merchantville 1st sab-sch., 10. 1373 44

NEW YORK.—*Albany*—Stephentown, 26 81. *Boston*—Antrim, 23; Lawrence Ger., 16. *Brooklyn*—Brooklyn 2d, 65 40; Lafayette Avenue, 12 92; for Rev. A. Fulton, 300; South Third Street, E. D., 31 37; Throop Avenue Miss. Soc'y, 25; Edgewater 1st, 10 89. *Buffalo*—Buffalo Central, for China, 75; Lancaster, 40. *Columbia*—Centreville, 11 40; Windham Centre sab-sch., 17. *Genesee*—Bergen 1st Cong'l, 34; Warsaw, 136 50. *Hudson*—Good Will, 15 84; Monticello, 6; Nyack, 10 50; Ridgebury, 2 31; West Town, 30. *Long Island*—Bridgehampton, 50; East Hampton, 75; West Hampton sab-sch., 5 50. *Lyons*—Williamson, 3. *Nassau*—Newtown sab-sch., 25; Roslyn, 4; Smithtown, 17; W. S. C. Webster, 5. *New York*—New York Adams Mem., 10; Washington Heights, 8 59. *Niagara*—Lewiston, 10; Niagara Falls, 100. *North River*—Newburg 1st, 120; sab-sch., 30; Calvary, 13 53; Pleasant Valley, 23. *Otsego*—Guilford Centre, 17 25; Stamford, 20. *Rochester*—Rochester Brick, 200; sab-sch., for Mexico, 150; Central, 44 58; sp., 8; Jos. B. Fuller, 15; sab-sch., for China, 40. *Steuben*—Addison, 7 50. *Syracuse*—Cazenovia, 100; Pompey, 20; Skaneateles, 23. *Troy*—Waterford 1st, 36 75. *Utica*—Lyons Falls, 10; Rome 1st, 32 04. *Westchester*—Greenburg, 27 61; Katonah, 40; Mahopac Falls, 36 25.

2217 54

OHIO.—*Bellefontaine*—Bellefontaine, 5 86; Kenton, 38 55; Spring Hills, 3 88; Urbana, 2 86; West Liberty, 1 41. *Chillicothe*—Belfast, 5; New Market, 4; Wilkesville, 10 50. *Cincinnati*—Pleasant Ridge sab-sch., 1 89. *Cleveland*—Cleveland, Miles Park, 12; Milton sab-sch., 10. *Columbus*—Blendon, 14 35. *Dayton*—Collinsville, 10. *Lima*—Celina, 3; Columbus Grove, a semi-centennial thank-offering, 30. *Mahoning*—Mineral Ridge 1st sab-sch., 3; New Lisbon, 30. *St. Clairsville*—Nottingham, 82. *Steubenville*—Corinth, 20; Kilgore, 8. *Wooster*—Congress, Foreign Mission Band, 8. *Zanesville*—Bladensburg, 5 30; Martinsburg, 2 65.

317 25

PACIFIC.—*Benicia*—San Rafael, 121 95, sab-sch., 71 30; Two Rocks, 18. *Los Angeles*—Anaheim 1st, 2; Orange, 10 65. *San Francisco*—San Francisco 1st, 500; Larkin St. sab-sch., 3 10. *San José*—Watsonville, 5.

732 00

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 5 06; Bridgewater West sab-sch., 14. *Butler*—Plain Grove, 18. *Carlisle*—Robert Kennedy Memorial, J. H. Fleming, 10. *Chester*—Avondale, 10 41. *Clarion*—Leatherwood, 11 36. *Erie*—Salem, 1 70. *Huntingdon*—Clearfield, 10; Du Bois 2d, 36. *Kittanning*—Rayne, 2 65. *Lackawanna*—Montrose, 50; Salem, 2 46; Scranton 2d sab-sch., 50; Terrytown, 2; Ulster, 5; Ballibay sab-sch., 2. *Northumberland*—Lycoming, 50; Centre, 12; Williamsport 1st, 25; 2d, 17 65. *Philadelphia*—Philadelphia Bethany, 5. *Philadelphia North*—Frankford, 37 78; Union services Germantown churches, 107 10; Germantown Mt. Airy sab-sch., 12 54. *Pittsburgh*—Mingo, 32; Mission sab-sch., 7; Pittsburgh East Liberty, 166; Shady Side, 183 49. *Redstone*—McKeespert 1st sab-sch., 27 65. *Shenango*—Hermion, 6 25. *Washington*—Upper Buffalo sab-sch., 7. *Wellsboro*—Wellsboro 1st, 16 59. *Westminster*—Hopewell, 10 37; Slate Ridge sab-sch., 2 50.

956 47

TEXAS.—*Austin*—Brownwood, 18 31; L. M. S., 6 71; Lips Springs, 1 65; Milburn, 1 15.

24 82

UTAH.—*Montana*—Bozeman 1st, 10 00

WISCONSIN.—*La Crosse*—Neillsville, 12. *Lake Superior*—Marquette 1st, 139. *Madison*—Beloit 1st, 3 70, sab-sch., 30 cts.; Oregon, 3 60; Poynette, 40 37; Young People, 1 63; Prairie du Sac, 11 31. *Milwaukee*—Cambridge and Oakland Ladies' and Children's Miss. Soc., 5; Wheatland Ger., 2 20; Girard, 6 15. *Winnebago*—Fond du Lac 1st, 15 92.

241 18

WOMAN'S BOARDS.

Women's Foreign Missionary Society, Phila.....	\$652 00
Woman's Board of Missions, Northwest.....	2,123 00
Woman's Board of Missions, Southwest.....	212 49
Women's Board of Foreign Missions, New York.....	1,129 17
	\$4,116 66

MISCELLANEOUS.

Native church, Valparaiso, Chili, 13 15; Rev. J. S. Craig, D.D., Noblesville, Ind., 5; For foreign missions, 1; Geo. A. Clark, Esq., Utica, N. Y., to constitute L. D., 100; Mrs. "J. E.," for China, 5; "A friend," 10; Miss L. A. Crothers, Santa Fe, for Mexico, 5; Three sisters, E., H. and K., for debt, 10; "Family mission box," 20; "A friend," Montclair, N. J., 50; Mrs. A. L. Lindsley, Portland, Ore., 10; A. M. McComb, Dayton, O., 15; "E. N. D.," for papal Europe, 6; Rev. George Robinson, chaplain U. S. A., 25; Rev. S. J. M. Eaton, D.D., Franklin, Pa., 12; Society of Inquiry, Lane Sem., Hanover, Ind., 22 75; Rev. J. B. Kolb, Bahia, Brazil, 100; "Thank-off," 50; Western Theo. Sem., Allegheny, Pa., Mr. Wm. Boyle, 2; Mr. F. E. Nettleton, Scranton, Pa., 30; "J.," 5; P. M. Ozanne, Cleveland, O., to constitute L. D., 70; "J. K. W.," 10; Windsor Congregational ch., 50 cts.; "Transient," for debt, 5; "A grandfather and family," 20; Andrew McNeal, York, O., 7 50; H. P. Schroder, Platteville, Wis., 20; A widow's mite, for Corisco, 1; "A grandfather," Lime Springs, Iowa, 1; "Cash," for debt," 1 75; Rev. T. Willis, 2; "R. T. W.," 10; "L. W. G.," Philadelphia, Pa., 368 87; "C. I. T.," 16; Rev. Samuel Ward, Delphos, Kan., 2; Rev. D. L. Dickey, Beaver, Pa., 10; A friend, per Mr. W. M. Aikman, 200; Dime off., for Tabriz, sale of carpet, 29 18; Friend, Allegheny Sem., 10; Thank-off., W. N., 25.

\$1,306 70

Amount received from churches, Sabbath-schools and miscellaneous sources..... 12,400 79

LEGACIES.

Lapsley estate.....	\$827 52
Legacy of Samuel M. Cooper, deceased, New Castle.....	2,000 00
Legacy of T. S. Williamson.....	2 12
	2,829 64
Amount received in September, 1886.....	15,320 43
Total receipts from May 1, 1886.....	117,823 95

NOTE.—Mr. Alanson Trask, executor for Marquand estate, for Allahabad, 500.

WM. RANKIN, Treasurer,

P. O. Box 2009. No. 23 Centre St., New York, N. Y.

LETTERS relating to the missions, or other operations of the Board, may be addressed to the REV. JOHN C. LOWRIE, REV. FRANK F. ELLINWOOD, REV. ARTHUR MITCHELL or REV. JOHN GILLESPIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

THE PRESBYTERIAN MONTHLY RECORD is published monthly for the eight Boards of the Church, at 50 cents a year for a single copy, or four copies to one address for 25 cents each. Address Board of Publication, 1334 Chestnut Street, Philadelphia, Pa.

THE FOREIGN MISSIONARY is published monthly at \$1 a year for each copy. It is sent free, when desired, to donors of ten dollars and upward, and to the ministers of our churches. Address "The Foreign Missionary," Mission House, 23 Centre Street, New York. P. O. Box 2009.

BOARD OF PUBLICATION.

1334 Chestnut Street, Philadelphia, Pa.

Letters relating to the general interests of the Board, to grants of the Board's Publications, to the appointment of colporteurs, and all reports, orders and remittances of money from colporteurs, and all other communications relating to the colportage work of the Board, to the Rev. JOHN W. DULLES, D.D., *Corresponding Secretary*.

Manuscripts and communications concerning matter offered for publication, to the Rev. JOHN W. DULLES, D.D., *Editorial Secretary*.

Reports of Sabbath-schools and letters relating to Sabbath-school work, to the Rev. JAMES A. WORDEN, D.D., *Secretary of Sabbath-school Work*.

Remittances of contributions to Mr. S. D. POWEL, *Treasurer*.

Business correspondence and orders for books and periodicals, except from colporteurs, and payments for the same, to Mr. JOHN A. BLACK, *Business Superintendent*.

 REDUCTION IN PRICE.

The Westminster Question Book for 1887 will be reduced in price from \$15 to \$12 per hundred, net. Sent by mail for fifteen cents per copy. Get the best for your money. To prevent delay at the beginning of the year, our friends will very much oblige us by sending their orders *early* to

JOHN A. BLACK, *Business Superintendent*,

1334 Chestnut Street, Philadelphia, Pa.,

or to any of the depositories or booksellers representing the Board.

With each recurring year the Board of Publication goes to the General Assembly, in which are gathered some five hundred ministers and elders, elected representatives of the communicants of the Presbyterian Church in the United States of America. To this Assembly the Board reports the work of the year, and from it receives instruction for the year to come. It is a wholesome practice, and one that is essential to the retention by the Board of the confidence of the churches. It keeps the Board close to its constituents and encourages as well as guides its efforts. In the last Assembly the report and the whole work of the Board were referred to a committee, of which Elder George H. Shields, of St. Louis, Mo., was chairman. It will not be amiss to give in our *Record* some parts of the report of that committee, accepted and adopted by the Assembly. It says:

An examination of the annual report gives us cause for gratitude to God that so much has been accomplished in the face of adverse circumstances. The Board is engaged in a much-needed service, and one which is varied in its character.

A NEEDED WORK.

It needs no argument to convince this Assembly and all thoughtful Christians of the necessity of a wholesome and pure Christian literature

to counteract the pernicious effects of the ever-increasing tide of vile and immoral publications which deluges the land, invading our homes, influencing the imaginations and corrupting the hearts of the children of our country. The cheapness of these corrupting publications and the zeal with which they are circulated and pushed in every direction make them terrible weapons in the warfare which Satan is waging against Christianity. The evil calls for the most strenuous efforts on the part of Christians to counteract it. When we remember that the books and periodicals of our Board are not only pure and instructive in their tendencies, but that they are distinctively Presbyterian in their teachings, we cannot be too emphatic in commending the objects of this Board to church members throughout the whole country. We appeal to them as Christians, as parents, as citizens and patriots, in the name of Christ, in the name of the family, in the name of our country, to rally to the support of this great work of publishing and circulating a distinctively-Christian and denominational literature, not only in our own homes but in the homes of the destitute, the wicked and the depraved.

BAD PUBLICATIONS.

In this age, when the "schoolmaster is abroad" and states vie with each other in affording facilities for the education of the young, children and adults must and will read; and the money-gatherer, the atheist, the agnostic and the scientist so called, regardless of the moral corruption and wickedness built up and fostered by their teachings, flood the land with attractive and cheap publications and debauch the minds and imaginations of our youth. If they can do this for gold and the devil, surely Christians can afford to publish and circulate the teachings of the Bible for souls and for Christ.

THE DEMAND MET.

The necessities of the situation are great, and we are glad to record the energy and perseverance of the Board in endeavoring to meet them with the limited means at their command. The thanks of the Church are due to the noble men who are engaged in the various departments of this work for their fidelity to their trusts under adverse circumstances. We note with great regret that the senior secretary, William E. Schenck, D.D., who for thirty-two years has brought an unusual intelligence and great capacity to this grand work, has been compelled in the declining years of his life by physical infirmity and disease to resign the position which he has so long filled with honor to himself and great benefit to the Church.

ITS MISSIONARY WORK.

This Board was established not as a money-making enterprise, but to publish and circulate gospel truth. During the year just ended the Board has employed in its missionary and colportage department 89 colporteurs, who have labored in 22 synods and 107 presbyteries, have distributed by sale 52,344 volumes, and have distributed gratuitously 78,055 volumes, making in all 130,399 volumes. In addition to this,

7,143,060 pages of tracts and periodicals have been gratuitously distributed. They have visited 126,354 families, having religious conversation and prayer with them when circumstances permitted, and have held 4166 prayer-meetings and other religious services. They have organized 167 new Sabbath-schools, and have visited and infused new life into 2817 schools, many of which were in a state of decadence. During the past eleven years, in which our colporteurs have been engaged in the Sabbath-school work, the Board reports the organization and nurture of 1300 schools and visitation and aid to 18,467 schools. This is a great work, and the immediate good accomplished and the incalculable results springing up from the seeds of truth thus sown can only be known to him who knoweth all things and who is pledged to reward his faithful servants.

INCOME AND OUTGO.

The report to the last General Assembly rejoiced in the mention of a "year of extraordinary and unqualified usefulness;" of calls from the presbyteries for colporteurs gladly met by the Board, and of enlarged grants to Sabbath-schools, home missionaries, foreign missionaries and pastors. The end of last year found the Missionary Department in debt \$6467.94. The General Assembly exhorted the Board to go forward and the churches to sustain the work, recommending that at least \$75,000 be contributed for this purpose. The Board began the year hopefully, but it was soon found that the Missionary Fund was not coming up to expectations, and failed to equal the expenditures. This necessitated contraction in the missionary work. Besides, the Board was deprived of the services of the executive officer of this department in December last by the protracted ill health which finally compelled his resignation.

The amount received by the Board this year for its missionary and Sabbath-school work was \$45,241.57. This is \$29,758.43 less than the sum asked of the churches by the General Assembly of last year, and is \$8477.30 less than the income from the same sources the previous year. Add to these receipts \$5653.07 profits on sales by colporteurs last year, and we have the total receipts \$50,894.64, or \$8982.35 less than the preceding year. If we include the balance on hand on April 1, 1884, of \$8940.77, the available assets for last year were \$17,923.12 less than the preceding year.

On the other hand, the expenditures of this department for the year were \$68,938.12, or \$6347.60 less than last year; the total income for the year being \$50,894.64, and the expenditures \$68,938.12. The balance against the Missionary Fund for the year is \$18,043.48. Add to this the deficiency for the preceding year, \$6467.11, and we have \$24,511.42 as the amount of indebtedness of this department April 1, 1886.

The number of churches contributing to this Board during the year is 2442, or 51 less than the preceding year. This shows an apathy in the churches which should not exist, and we urge upon pastors and sessions to exert themselves to properly present the claims of this work to

their respective churches. A small contribution from the non-contributing churches would pay the debt and greatly aid the Board in making a large advance in its benevolent work. The Board makes the request that "each minister, when about to take the collection for this cause, will state distinctly that the Board of Publication sustains its publishing and bookselling department wholly by its sales, and that all contributions of churches and individuals are put into the Missionary Fund and are used exclusively in carrying forward the Board's missionary and Sunday-school work, in supporting the colporteurs, in paying for books and tracts given away, and in defraying such expenses as belong legitimately to this benevolent branch of the Board's work." The committee endorse this request, and hope that next year's contributions will show a large increase both in contributing churches and in amounts of contributions.

CASH RECEIPTS FOR THE MISSIONARY WORK OF THE BOARD OF PUBLICATION, SEPTEMBER, 1886.

✠ Synods in SMALL CAPITALS—Presbyteries in *Italics*—Churches in Roman.

COLORADO.— <i>Deuver</i> —Denver Highland, 4 60	Hills, 35 cts.; Urbana, 9 66; West Liberty, 13 cts.
DAKOTA.— <i>Central Dakota</i> —Crandon, 1 10; Hitchcock, 2 60. 3 70	<i>Cincinnati</i> —Cincinnati 7th, 24 75. <i>Dayton</i> —New Carlisle, 12. <i>Lima</i> —Columbus Grove, 3. <i>Mahoning</i> —Brookfield, 2. <i>St. Clairsville</i> —West Brooklyn, 1. <i>Wooster</i> —Lexington, 3 22; Wooster Westminster, 18 86. <i>Zanesville</i> —Newark Salem Ger., 2 06. 77 56
ILLINOIS.— <i>Alton</i> —Carrollton, 1 27; Sparta, 6 30. <i>Bloomington</i> —Alvin, 13 cts.; Bloomington 1st, 8; Rossville, 3. <i>Cairo</i> —Mt. Vernon, 2 51. <i>Chicago</i> —Chicago 6th, 19 75. <i>Ottawa</i> —Aurora, 4 60; Earleville ch. sab-sch. primary class, 25 cts.; Oswego, 2 10. <i>Rock River</i> —Albany, 1. <i>Schuyler</i> —Appanose, 3; Wythe, 3. <i>Springfield</i> —Pisgah, 1 08; Unity, 37 cts.; Rev. W. L. Tarbet and wife, 97 cts. 57 33	PACIFIC.— <i>Los Angeles</i> —San Buenaventura, 4. <i>Sacramento</i> —Chico, 10. <i>San José</i> —San José, 15. 29 00
INDIANA.— <i>Crawfordsville</i> —Bethel, 5; Marshfield, 10 cts.; State Line, 13 cts.; West Lebanon, 19 cts. <i>Indianapolis</i> —Southport, 3. <i>Logansport</i> —Logansport 1st, 12 51. <i>Muncie</i> —Hartford City, 5; Wabash, 80 cts. 26 73	PENNSYLVANIA.— <i>Allegheny</i> —Cross Roads, 9 70; Industry, 2; Long Island, 5 74. <i>Blairsville</i> —Harrison City, 7; Verona, 4. <i>Butler</i> —Centreville, 8 30; Pleasant Valley, 5; Portersville, 3. <i>Carlisle</i> —McConnellsburg, 4 05; Shermansdale ch. sab-sch., 1. <i>Chester</i> —Avondale, 6 25. <i>Erie</i> —Erie 1st, 20; Titusville, 18 05. <i>Kittanning</i> —Boiling Spring, 2 50; Rayne, 1 25. <i>Lackawanna</i> —Archbald, 2; Franklin ch. sab-sch. Miss. Band, 5 15; Herrick, 3; Towanda, 42 50; Tunkhannock, 13 24; Wyoming, 8; Rev. Stephen Torrey, 50. <i>Lehigh</i> —Portland, 3 25; Upper Mt. Bethel, 5 75. <i>Northumberland</i> —Milton, 21 29; Williamsport 2d, 2 25. <i>Philadelphia</i> —Philadelphia 10th ch. sab-sch., 13 46. <i>Philadelphica Central</i> —Philadelphia Columbia Ave. ch. sab-sch., 10; Philadelphia Memorial, 29 75; Philadelphia Northern Liberties 1st, 14 62; Philadelphia Northminster, 29 17. <i>Philadelphia North</i> —Frankford ch. (mon. con.), 15 56; Norristown 1st, 36 67; Roxborough, 3. <i>Pittsburgh</i> —Pittsburgh East Liberty, 10; Pittsburgh Shady Side, 26 69. <i>Redstoue</i> —Connellsville, 5 63; Long Run, 15 40. <i>Shenango</i> —Mt. Pleasant, 7; Sharon, 10; Sharpville, 4. <i>Wellsboro'</i> —Wellsboro', 1 50. <i>Westminster</i> —Columbia ch. sab-sch., 14 67. 501 39
IOWA.— <i>Cedar Rapids</i> —Mt. Vernon, 9 90; Wyoming, 5 52. <i>Council Bluffs</i> —Clarinda, 1. <i>Fort Dodge</i> —Liberty, 2 30. <i>Iowa</i> —Lebanon, 2. 20 72	TENNESSEE.— <i>Holston</i> —Jeroldstown, 1 00
KANSAS.— <i>Emporia</i> —Pleasant Unity, 1; Wichita, 25. <i>Highland</i> —Highland, 1; Willis, 2 50. <i>Topeka</i> —Perry, 3; Spring Hill ch. sab-sch., 2 51. 35 01	TEXAS.— <i>Austin</i> —Brownwood (of which "L. M. S.," 34 cts.), 2 01; Lippe Springs, 15 cts.; Milburn, 10 cts. 2 26
MICHIGAN.— <i>Kalamazoo</i> —Kalamazoo North, 2 00	UTAH.— <i>Utah</i> —Mt. Pleasant ch. sab-sch., 3 90
MINNESOTA.— <i>Mankato</i> —St. Peter's, 8 75. <i>Red River</i> —Crookston, 4; Moorhead, 4. <i>St. Paul</i> —Minneapolis 5th, 5. <i>Winona</i> —Le Roy, 6 01. 27 76	WISCONSIN.— <i>Winnebago</i> —Fond du Lac 1st, 3 17
MISSOURI.— <i>Ozark</i> —Ebenezer, 6 90. <i>St. Louis</i> —Bethel Ger., add'l (sab-sch.), 5, 10. 16 90	
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin (sab-sch., 6 93), 11 08; Roselle, 3 75. <i>Mommouth</i> —Allentown, 20; Burlington, 14 24. <i>Morris and Orange</i> —Madison, 3 13; Rockaway, 16; South Orange, 14 84. <i>Newark</i> —Newark 2d, 6 39; Newark Roseville, 61 68. <i>New Brunswick</i> —Princeton 1st, 22 29; Trenton 1st, 100. <i>Newton</i> —Belvidere 1st, 5; North Hardiston, 15; Yellow Frame, 62 cts. 294 02	
NEW YORK.— <i>Albany</i> —Ballston Spa, 5; Stephentown, 9 85. <i>Binghamton</i> —Nichols, 3. <i>Brooklyn</i> —Brooklyn 1st, 73; Brooklyn Throop Ave., 23; Brooklyn Trinity, 25 73; Stapleton 1st (Edgewater), 10 01. <i>Genesee</i> —Castile, 10 20. <i>Geneva</i> —Seneca, 17 10; Seneca Castle, 5; West Fayette, 3. <i>Hudson</i> —Good Will, 1 44; Monticello, 1; Nyack 1st, 1 25; Ridgebury, 75 cts.; West Town, 3. <i>Long Island</i> —Greenport, 4; Southampton, 10. <i>New York</i> —New York University Place, 125 77; Rev. C. C. Darling, 1. <i>North River</i> —Newburg 1st, 23. <i>Rochester</i> —Rochester Central, 9 05. <i>St. Lawrence</i> —Oswegatchie 2d, 7 70. <i>Troy</i> —Troy 9th, 30; Waterford, 30 74. <i>Westchester</i> —Yonkers 1st, 43. 476 59	
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 53 cts.; Spring	Total from churches and Sabbath-schools, September, 1886..... \$1,583 64
	MISCELLANEOUS.
	Interest, 1 12; Rev. W. Bradley, Denver, Col., 5; "Happy thought," Carbondale, Pa., 5; Mrs. Julia McNair Wright, Hyannis Port, Mass., 9; John C. Green Fund, interest, 92 50; "C. I. F.," 1..... 113 62
	Total receipts September, 1886..... \$1,697 26
	Total receipts from April 1, 1886..... \$26,151 95
	S. D. POWEL, Treasurer.

BOARD OF CHURCH ERECTION FUND.

There have been this year several special calls that appeal strongly to our sympathy. Aid is asked for churches that in one minute—literally *one minute*—have been reduced from prosperity to deep distress. Losses by fire are provided against by the insurance policies held by the Board, but cyclones and earthquakes are outside of that provision; and yet it is now sadly evident that in future calculations cyclones certainly, and possibly earthquakes, must be taken into account.

The churches at Keystone, Larimore, Ellendale and Steele were all aided by the Board to complete their buildings, and all of them have been this year swept away by the cyclones that have wrought such havoc in Dakota. Not only are the buildings destroyed, but such injury has been inflicted upon other property, and especially upon growing crops, as almost to impoverish the community. Such cases must be aided, and yet the expense is one never contemplated or provided for.

The pastor of Keystone church, after describing the effect of two successive storms, adds: "This season the hail and drouth have left the farmers feeling poor. Their crops will hardly pay the expense of threshing, and they know not where the money is to come from if the Board do not help them."

The case of the Steele church seems particularly hard. With much self-denial and with the aid of the Board they had only just completed a very neat and attractive building. In the very hour of their thanksgiving the calamity came. "The church cost about \$2400. There is nothing left standing. It was completely demolished, the roof only being partly supported by timbers. The foundations crumbled."

Turning now from the Northwest to the South, we hear of the devastation of the earthquake. One good brother writes from Charleston: "God has spoken to all the people here in such a way and manner that I hope we will all heed the warning. I fear, if we relapse into the same old apathetic state and condition as before the shaking up, we will be visited with severer chastisements. All classes and conditions of people have bowed and confessed and promised to lead better and purer lives. My property is badly shattered, the foundation of the house is undermined, the chimneys are down."

The Rev. E. Garden writes in behalf of the Wallingford church: "I presume you have heard of the awful calamity that happened to our city, and of the many buildings, both public and private, that have been destroyed. Among the damaged is our church, the Wallingford, which has been damaged to the extent of \$250. Our damages are very small compared with those sustained by many churches, which will have to be almost entirely rebuilt. This calamity has come upon us at a time when we are illy prepared to meet it, our funds having been but recently exhausted in improving our church and rendering it comfortable, and now our treasury is without funds, and our people rendered destitute and many of them homeless by the recent earthquake."

It will be remembered that these people are the so-called freedmen of the South, and at the best their resources are limited.

RECEIPTS FOR THE BOARD OF THE CHURCH ERECTION FUND IN SEPT., 1886.

BALTIMORE.— <i>New Castle</i> —Pencader, 7; Smyrna, 6; West Nottingham, 15 12. <i>Washington City</i> —Alexan- dria, 10. 38 12	ville, 5. <i>Oregon</i> —Brownsville, 3; Crawfordville, 9 30; Phoenix, 4 80. <i>Puget Sound</i> —Nooksack, 2. 34 10 DAKOTA.— <i>Central Dakota</i> —Diana, 6; Forestburg, 2. 8 00
COLUMBIA.— <i>Idaho</i> —Spokane Falls, 10; Summer-	

ILLINOIS.—*Alton*—Carlyle, 6; Carrollton, 3 39; East St. Louis, 5; Staunton, 8. *Bloomington*—Alvin, 34 cts.; Bement, 13 53; Clarence, 5; Philo, 8; Rossville, 9. *Cairo*—Golconda, 3; Richview, 2. *Freeport*—Freeport 2d, 6 16; Hanover, 3; Marengo, 10; Rockford Westminister (including sab-sch., 1 52), 5 59. *Ottawa*—Aurora, 5 20; Earlville, 7 12; Grand Ridge, 3 20; Oswego, 1 35. *Peoria*—Brunswick, 2; French Grove, 6 10; Henry, 3; Limestone, 2; Salem, 6. *Rock River*—Albany, 1. *Schuyler*—Appanoose, 3; Augusta, 10; Salem Ger., 11. *Springfield*—Farmington, 5 80; Jacksonville Westminister, 18 85; Pisgah, 1 44; Unity, 50 cts. 175 57

INDIANA.—*Crawfordsville*—Lebanon, 7; Marshfield, 26 cts.; State Line, 34 cts.; West Lebanon, 52 cts. *Fort Wayne*—Fort Wayne 1st, 40 31; Kendallville, 11 38. *Muncie*—Wabash, 2 12. *New Albany*—New Albany 1st, 41 50; North Vernon, 2. *Vincennes*—Evansville Walnut Street, 15. 120 43

IOWA.—*Cedar Rapids*—Monticello, 4; Vinton 1st, 22. *Council Bluffs*—Clarinda, 50 cts.; Grinswald, 3; Hamburg, 6. *Des Moines*—Adel, 4; Waukeo, 4. *Dubuque*—Farley, 4; Zion, 4. *Fort Dodge*—Boone, 10; Calhoun, 8; Pomeroy, 5 16. *Iowa*—Fairfield, 13 51; Lebanon, 3; Martinsburg, 4 30. *Iowa City*—Fairview, 2 22; Hermon, 2 30; Nolo, 1 15. *Waterloo*—West Friesland, 2. 103 14

KANSAS.—*Emporia*—Belle Plaine, 12; Emporia 1st, 14 60; Quenemo, 5 60; Winfield, 26 50. *Highland*—Highland, 7. *Larned*—Lyons, 14. *Neosho*—Girard (including sab-sch., 5), 22 34; Neodesha, 4. *Osborne*—Covert, 3 46; Shiloh, 3 62. *Solomon*—Abilene, 3; Belleville, 3; Hope, 2 50. *Topeka*—Topeka 1st, 43 60. 165 12

KENTUCKY.—*Louisville*—Bowling Green, 6 50

MICHIGAN.—*Detroit*—Plainfield, 5 55; Unadilla, 4. *Grand Rapids*—Cadillac, 8; Grand Haven, 19 35. *Kalamazoo*—Kalamazoo North, 7. *Monroe*—Blissfield, 4 35. *Saginaw*—Caro, 15. 63 25

MINNESOTA.—*Mankato*—Lake Crystal, 3 04; Madelia, 3 45; St. Peter's Union, 8 75. *Red River*—Western, 3 69. *St. Paul*—Minneapolis 5th (including sab-sch., 1 50), 7; Rice's Point, 5. 30 93

MISSOURI.—*Osage*—Westfield, 5. *Ozark*—Ebenezer, 5 92. *Palmyra*—Brookfield, 13 50; Glasgow, 5 71; Salisbury, 2 45. *Platte*—Albany, 3 05; St. Joseph Westminister, 15. 50 63

NEBRASKA.—*Niobrara*—Wayne, 6. *Omaha*—Schuyler, 5 52. 11 52

NEW JERSEY.—*Elizabeth*—Lamington, 14; Pluckamin (including sab-sch., 5 69), 13 16; Roselle, 10 01. *Monmouth*—Bordentown, 8 95; Burlington, 34 03. *Morris and Orange*—Madison, 8 36. *Newark*—Newark 2d, 10 64; Newark Park, 25 92. *Newton*—Belvidere 1st, 25; Phillipsburg Westminister, 3; Yellow Frame, 1 64. *West Jersey*—Camden 1st, 20; Cedarville 2d, 2. 176 71

NEW YORK.—*Albany*—Stephentown, 6 52. *Binghamton*—McGrawville, 11 13; Nineveh, 16 68. *Boston*—Boston 1st, 21 44; Lawrence Ger., 10. *Brooklyn*—West New Brighton Calvary, 15 45. *Buffalo*—Ripley, 3; Silver Creek, 7. *Cayuga*—Auburn Central, 15 50. *Chemung*—Mecklenburg, 5; Watkins, 25 12. *Columbia*—Windham (Centre ch.), 14 45. *Genesee Valley*—Franklinville, 3. *Hudson*—Good Will, 3 84; Monticello, 1; Nyack 1st, 2; Ridgebury, 56 cts.; West Town, 6; White Lake, 2 14. *Long Island*—East Hampton, 8; Greenport, 4. *Lyons*—Newark, 23 40. *Nassau*—Green Lawn, 4. *New York*—New York 84th Street, 11 27. *Rochester*—Rochester Central, 36 20. *St. Lawrence*—Cape Vincent, 3; Rossie, 4 77. *Troy*—Cambridge, 10; Troy 9th, 40; Waterford, 9 19. *Utica*—Holland Patent, 4 60; Rome, 19 10; Verona, 3 13. 350 49

NORTH DAKOTA.—*Fargo*—Lisbon, 3 00

OHIO.—*Athens*—Barlow, 4; Syracuse, 2; Warren, 3. *Bellefontaine*—Bellefontaine, 1 41; De Graf, 4; Rushsylvania, 6; Spring Hills, 94 cts.; Upper Sandusky, 6; Urbana, 16 25; West Liberty, 34 cts. *Chillicothe*—Bethel, 2. *Cleveland*—Cleveland Beckwith, 8; Milton sab-sch., 10. *Columbus*—Columbus Hope, 9; Lancaster, 5 15; London, 8. *Dayton*—Hamilton, 15 35; Piqua, 24 75. *Lima*—Celina, 3; Lima 1st, 10; Rockport, 2 64. *Mahoning*—Brookfield, 4 50. *Marion*—Mt. Gilead, 10 50. *Maumee*—Toledo 1st, 37 33; Tontogany, 4. *Steubenville*—Hope-

dale, 3; Oak Ridge, 7; Unionport, 2. *Wooster*—Canal Fulton, 5; Chester, 6 25; Congress, 3 80; Creston, 7 51; Fredericksburg, 20; Jackson, 5 66; Lexington, 7 47; Shreve, 6 78; Wayne, 2 50; Wooster 1st (including sab-sch., 9 47), 64 34; Wooster Westminister, 30 50. *Zanesville*—Dresden, 10 95; Granville sab-sch., 5 50; Madison, 15 80; Newark Salem Ger., 1 75; Zanesville 1st, 13. 416 97

PACIFIC.—*Benicia*—Healdsburg, 7 75; Two Rocks, 8. *Los Angeles*—Anaheim 1st, 5; Arlington, 24 25; Los Angeles 3d, add'l, 1. *San Francisco*—Lebanon, 4; San Francisco Larkin St., 5. 55 00

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave., 30 12; Cross Roads, 8 13; Industry, 2. *Blairsville*—Black Lick, 4 50; Conamough, 4; Greensburg, 28 77; Irwin, 5 50; Poke Run, 30. *Builer*—Harlansburg, 3 50; Pleasant Valley, 4; Portersville, 4. *Carsliste*—Bloomfield, 10 27. *Chester*—Berwyn Trinity, 7. *Clarion*—Academia, 3 24; Richland, 2 50; Rockland, 2 26. *Erie*—Atlantic, 5 20; Fredonia, 5; Warren, 22 02. *Huntingdon*—Altoona 2d, 6 31; Bradford, 2; Hollidaysburg (including sab-sch., 3 01), 33 10; Kylertown, 2; Lost Creek, 9 80; Mann's Choice, 3 52; Millintown, 22 25; Woodland, 1. *Kittanning*—East Union, 2; Homer, 5 28; Rayne, 2. *Lackawanna*—Herrick, 3; Scranton 1st, 107; Susquehanna Depot, 5; Towanda, 30 40. *Northumberland*—Williamsport 2d, 18 91. *Philadelphia*—Philadelphia Walnut St. sab-sch., 38 37; Philadelphia Westminister, 36. *Philadelphia North*—Frankford, 11 12. *Pittsburgh*—Homestead, 13; Pittsburgh Bellefield, 31 50; Pittsburgh East Liberty, 21; Pittsburgh Shady Side, 40 59. *Redstone*—Dunlap's Creek, 9 54; Long Run, 16 55; New Providence, 10; Pleasant Unity, 4. *Shenango*—Enon, 10; Mt. Pleasant, 14; Sharon, 10; Unity, 10. *Washington*—Cove, 4. *Wellsboro*—Allegheny, 1; Wellsboro, 4. *Westminister*—Strasburg, 1 77; Wrightsville, 4. 792 02

TENNESSEE.—*Holston*—Jerdolstown, 1 75; Oakland, 4. *Union*—Hopewell, 4 06; Westminister, 4 85. 14 66

TEXAS.—*Austin*—Brownwood, 4 44; Lipe Springs, 40 cts.; Milburn, 28 cts. 5 12

UTAH.—*Montana*—Bozeman, 14; Missoula, 5 19 00

WISCONSIN.—*Madison*—Janesville, 9. *Winnebago*—Fond du Lac 1st, 5 86; Neenah, 33 42. 48 28

Total church collections.....\$2,688 56

OTHER CONTRIBUTIONS.

Rev. John Curren, Girard, Kan., 10; Rev. John Pitkin, Zanesville, O., 5; Rev. Wm. L. Tarbet and wife, Springfield, Ill., 1 29; Mrs. A. E. S. Johnston, New Carlisle, O., 20; "Cash," Millifin, Pa., 5; "C. I. T.," 3; "L. M. S.," Brownwood, Tex., 90 cts..... 45 19

2,733 75

MISCELLANEOUS.

Interest on investments, 961 50; Insurance premiums collected, 156 40; Partial loss collected from insurance companies, 240; Returned by church, 100; Account sale of church, 50; Sales of plans and designs, 15 50..... 1,523 40

SPECIAL DONATIONS.

Chestnut Level, Westminister Pres., Pa., 22 40; Newtown, Pres. Philadelphia North, Pa., 53 59; Through Home Board, 500; W. S. Ladd, Portland, Oregon, 100; Samuel Milliken, Jr., 200; "Widow's mite," 7; "M. M.," 2..... 884 99
(Receipts for other Boards, paid over, 28 50; Loan paid off, 500—items which do not increase the assets of Board.)

Total net receipts in Sept., 1886..... \$5,142 14

MANSE FUND.

Premiums of insurance collected..... 31 46

ADAM CAMPBELL, Treasurer,

P. O. Box 2010. 23 Centre St., N. Y.

BOARD OF RELIEF.

[From the Philadelphia Presbyterian, October 23, 1886.]

THE ORIGIN OF "MINISTERIAL RELIEF."

AN ELDERS' MOVEMENT—LETTER FROM THE FIRST CHAIRMAN OF THE COMMITTEE IN 1849.

It is not generally known that in our General Assembly an Elder first moved in the matter of providing for the comfort of our disabled ministers and their widows. It was eminently proper that it should come from our laymen. The Hon. Walter Lowrie, long the venerated Secretary of our Foreign Mission Board, in the Assembly of 1849 at Pittsburgh moved that our Church should assume this long-neglected duty. Discussion followed, and diverse views were enunciated. The matter was novel and required time for plans to shape themselves. The Church had no experience.

Finally it was referred to the Trustees of General Assembly, and they, in their June meeting, entrusted it to a committee. The writer was its first chairman. There were no funds and no provision for their collection. What was voluntarily given was distributed as far as available. His first duty was to issue a circular to the stated clerks of the several Presbyteries. This was years before the reunion, and our whole Church had not then assumed its present magnitude. The circular was to bring forth information and facts with the slenderest means. Good was done and hearts made glad.

Failing health compelled the writer to forego this pleasant task and devolve on others what would have been a glad service. Dr. J. H. Jones, whose support was assured by the contributions of a few friends, took it up and made as much progress as was practicable. Correspondence and visits among the churches to present the cause laid the foundation of the work which promises to rejoice the hearts of those who love Zion. He continued in the work until his decease. The after history is known.

The fact mentioned in the first lines of this paper should commend this sacred cause to the eldership. It is their work and privilege. Who but they should hold up the hands of the active ministry who labor in word and doctrine, or provide for their comfort in the evening of their days? It will be a glad day when the glorious eldership of the Presbyterian Church shall urge on the service, and gladden the hearts of the servants of God, as they stand on Pisgah heights, waiting till the angel of the Lord (as the tradition is in the case of Moses) shall kiss away their souls; or when with old Simeon, at the end of a life of labor, they sing, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." A church awake to the holy claims of the veterans leaving the high places of the field! Blessed privilege, to minister to the comforts of the feeblest of the flock! It is no charity: perish the thought! No—no; they have fairly won it. It is the payment of a debt in the name of Christ—a grateful remembrance of a life worn out in his service. Happy will it be for our Church when she shall fully awake to this duty and enable the Board of Relief to put a larger sunshine on the latter days of her faithful servants. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

T. L. J.

[From the New York Evangelist, July 1, 1886.]

MINISTERIAL RELIEF FORTY-FIVE YEARS AGO.

[The following note from one of our venerable Elders (Mr. D. N. Murray, president of the Citizens' Savings Bank, Portsmouth, Ohio) will be regarded with special interest, now that the cause which he pioneered has become one of the recognized interests of the whole Church.—*Ed. Evan.*]

MR. EDITOR:—I am truly rejoiced to see by the reports in your paper that the Elders at the General Assembly at Minneapolis have taken such a lively interest in our Relief

Fund. Little did I think when in 1841 I introduced a resolution in the then Scioto Presbytery for the relief of superannuated ministers in our own Presbytery that this should become one of the most useful Boards of the Church, and that so much would be done for our superannuated ministers and families.

Our Presbytery appointed three Elders to attend to this matter, viz., Robert Hamilton, of Hanging Rock, Richard Long, of Chillicothe, and myself. We raised a very fair sum, and gave all the necessary aid to two of our deceased ministers' families, and some other ministers who were in need. My two colleagues are long since gone, and I alone am left to tell the story.

When a delegate to the General Assembly at Saratoga, we had the matter fully before the Elders' meetings, and since then the churches are taking more interest in it. As I said when I introduced the matter in our Presbytery in 1841, this duty belongs to the Elders, as ministers have a delicacy in urging it upon their churches. Still the ministers must remind the Elders of their duty, to the end that the time will soon come when we shall be able to give all our superannuated ministers five or six hundred dollars a year.

From how small a beginning such a large blessing has come! D. N. MURRAY.

RECEIPTS FOR BOARD OF RELIEF IN SEPTEMBER, 1886.

ATLANTIC.—McClelland—Mt. Zion,	3 80	anon, 2; Martinsburg, 6 45; Ottumwa 1st, 22 09;
BALTIMORE.—Baltimore—Baltimore Broadway, 9;		Troy, 3 60. Iowa City—Bethel, 5; Davenport 1st,
Deer Creek Harmony, 19 38; Emmittsburg, 21 78;		25. Waterloo—Grundy Centre (including 1 50 from
Fallston, 4; Frederick City, 9 25; Taneystown, 27 35.		sab-sch.), 14; Salem (including 4 40 from sab-sch.),
New Castle—Dover, 37; Head of Christiana, 10; New		15 15; State Centre, 6 50; Tranquility (including
Castle 1st, 244; Wilmington 1st, 20 09; Wilmington		1 85 from sab-sch.), 15 85.
Rodney St., 27. Washington City—Darnestown, 12;		293 53
Washington Western, 48 31.	489 16	KANSAS.—Emporia—Marion, 28 50; Morris co., 3;
COLORADO.—Denver—Denver Highland, 4 60; Den-		Parkerville, 2 50; Pleasant Unity, 3; Wilsie, 4.
ver 13th Ave., 13 03. Pueblo—Colorado Springs 1st,		Highland—Hiawatha 1st, 9; Highland 2; Troy, 6 75;
113 47. Santa Fé—Ocate, 2.	133 10	Washington, 14 57. Indian Territory—Wewoka,
COLUMBIA.—Puget Sound—Seattle,	10 00	8 70. Larned—Chase, 3 50; Harper 1st, 3; Hutchin-
DAKOTA.—Central Dakota—Blunt 1st, 6 20. South-		son, 55; Larned, 12 10. Neosho—Carlyle, 3 55; Cha-
ern Dakota—Canton, 3; Tyndall, 2.	11 20	nute 1st, 5 48; Columbus, 6; Erie 1st, 10 71; Girard
ILLINOIS.—Alton—Carrollton, 3 81; Jerseyville 1st,		(including 4 25 from sab-sch.), 20 55; Louisburg,
23 35. Bloomington—Alvin, 39 cts.; Pontiac, 12;		2 40; McCune, 6; Osage 1st, 15; Ottawa, 29 45;
Prairie View, 1 45; Rossville, 12; Tolono, 17. Cairo		Thayer 1st, 11. Osborne—Russell, 3. Solomon—Cul-
—Bridgeport and Pisgah, 7 40; Galum, 5; Mt. Ver-		ver, 9; Lincoln, 10; Scotch Plains (including 1 30
non (including 2 30 from sab-sch.), 13 52. Chicago—		from sab-sch.), 3 30; Solomon, 17. Topeka—Auburn,
Hyde Park 1st, 101; Joliet 1st, 15; Peotone, 40 91.		5 60; Bethel, 6; North Topeka, 5; Wamego, 3.
Freeport—Hanover, 3; Marengo 1st, 8 35; Rock		327 66
Run, 3; Willow Creek, 29; Woodstock, 5. Mattoon—		KENTUCKY.—Transylvania—Concord,
West Okaw, 4. Peoria—Canton, 6; Deer Creek, 7;		3 00
Elmira, 13 54; Elmwood, 3 20; Eureka, 21 50; Peo-		MICHIGAN.—Detroit—Birmingham, 4 50; Detroit
ria 2d, 16 50; Washington, 5. Rock River—Edg-		Central, 25; Plainfield, 13 10; Stony Creek, 16 25;
ington, 10; Garden Plain, 5 15; Millersburg, 6;		Unadilla, 3 50. Grand Rapids—Big Rapids West-
Morrison, 17 15; Norwood, 35; Peniel, 7; Pleasant		minster, 10. Kalamazoo—Constantine, 3; Kalamazoo
Ridge, 2 50; Rock Island Broadway, 15. Schuyler—		North, 3; Kendall, 3. Lansing—Tekonsha, 4. Mon-
Appanose, 4; Burton Memorial, 17; Elvaston, 6;		roe—Hillsdale 1st, 19 34; Monroe 1st, 12. Saginaw—
Rushville, 35 37. Springfield—Jacksonville State		Vassar, 8.
St., 54 93; Pisgah, 71 cts.; Unity, 25 cts.	593 98	MINNESOTA.—Red River—Moorhead 1st, 9 83;
INDIANA.—Crawfordsville—Marshfield, 29 cts.;		Western, 4 92. St. Paul—Minneapolis Bloomington
Rockfield, 5 42; Spring Grove, 4 75; State Line, 39		Ave., 6 50. Winona—Lake City, 26 42.
cts.; West Lebanon, 58 cts. Fort Wayne—La Grange,		47 67
12; Lima, 7. Indianapolis—Hopewell, 24 75. Lo-		MISSOURI.—Osage—Kansas City 2d, 88 31; Sedalia
gansport—Hebron, 7; Michigan City (including 1 71		1st sab-sch.), 2. Ozark—Carthage, 19 52; Ebenezer,
from sab-sch.), 27 89; Valparaiso, 14 10. Muncie—		5 50. Palmyra—Brookfield, per Wm. Sisson, 3 50;
Muncie, 5; Wabash, 2 39. New Albany—Hanover,		Glascow, 2 75; Salisbury, 1 80. Platte—Dawn, 6 80;
10 85; Pleasant Hill, 90 cts.; Sharon Hill, 4 10;		Hodge, 3; Mound City, 5 32; St. Joseph Westmin-
Smyrna, 3 25. Vincennes—Claiborne, 6; Evansville		ster, 15. St. Louis—Emmanuel Ger., 10; Zoar, 5.
Grace, 13 55; Evansville Walnut St., 30; Graysville,		167 75
3; Oakland City, 2 70; Sullivan, 7; Washington sab-		NEBRASKA.—Hastings—Red Cloud, 7. Kearney—
sch., 1 50. White Water—Connorsville 1st, 30; Dun-		Kearney, 14 28. Nebraska City—Auburn 1st, 7 36;
lapville, 3 75; Hopewell, 3; Shelbyville 1st, 62 53.		Blue Springs, 4 79; Falls City, 2 50. Omaha—Blair,
283 69		2; Douglass, 1; Fremont 1st, 17 02; Lyons, 7; Mar-
IOWA.—Cedar Rapids—Anamosa 1st, 3 48; Andrew,		ietta, 3 55; Omaha North, 10 65.
4 50; Cedar Rapids 1st, 100; Richland Centre, 5.		77 15
Council Bluffs—Clarinda, 1; Emerson, 15; Griswold,		NEW JERSEY.—Elizabeth—Cranford, 9 22; Pluck-
5. Des Moines—Dallas Centre, 5; Grimes, 6; Indi-		anum (including 4 57 from sab-sch.), 10 38; Roselle,
anola, 8 50. Fort Dodge—Meriden, 5 50; Sac City		11 26. Jersey City—Jersey City 2d, 22 02; Jersey
1st, 7 62; Sanborn, 5 56; Vail, 5 73. Iowa—Leb-		City Bergen 1st Miss. Asso. sab-sch., 25; Passaic 1st,
		12 27. Monmouth—Asbury Park, 60; Beverly, 35 34;
		Burlington, 28 76; Manasquan, 20 60. Morris and
		Orange—Madison, 9 40. Newark—Newark 2d, 6 39;
		Newark South Park, 62 32. New Brunswick—Bound

Brook, 5 1/2; Milford, 24; Trenton 1st, a member, 5; Trenton 15th, 6. *Newton*—Belvidere 1st, 40; Blainston, 94 08; Phillipsburg, 8; Phillipsburg Westminster, 2; Yellow Frame, 1 85. *West Jersey*—Bridgeton 20, 40; Camden 1st, 40; Cedarville 1st, 10 32; Ham-
 604 65
 NEW YORK.—*Albany*—Albany 6th, 2; Ballston
 Centre, 12 44; Carlisle, 3; Gloversville 1st, 34;
 Kingsboro', 9; Stephantown, 7 03. *Binghamton*—
 Bainbridge, 16; McGrawville, 14 90; Nichols, 5;
 Smithville Flats, 7 28. *Brooklyn*—Brooklyn Greene
 Ave., 5 98. *Buffalo*—Buffalo East, 10; Ripley, 3;
 Silver Creek, 13. *Cayuga*—Auburn 2d, 14 64; Port
 Byron, 6; Sennett, 6 14. *Chemung*—Burdett, 4 12;
 Havana, 5 57; Hector 1st, 6 71; Southport, 4 40;
 Watkins, 61. *Columbia*—Greenville, 10; Windham,
 14. *Genesee*—Alexander, 1 64; Bethany Centre,
 7 18; Pike, 3. *Genesee Valley*—Olean, 18. *Geneva*—
 Canoga, 5; Seneca Castle, 8. *Hudson*—Florida 1st,
 12; Good Will, 4 32; Middletown 1st, 26; Mouticello,
 4; Nyack 1st, 1 50; Ridgebury, 1 79; West Town, 6.
Long Island—Bridgehampton, 39; Greenport, 5; Mo-
 richies, 16; Southampton, 62. *Nassau*—Islip, 30;
 Newtown, 7 75. *New York*—New York 84th St.,
 13 54; New York Adams Memorial, 20; New York
 Hope Chapel sub-sch., 25. *Niagara*—Holly 1st,
 17 83. *North River*—Canterbury, 10; Newburg Cal-
 vary, 20 50. *Otsego*—Middlefield Centre, 4 14. *Roch-
 ester*—Chili, 25 50; Genesee Village, 93 05; Roches-
 ter Central, 22 63; Sweden 1st, 8. *St. Lawrence*—
 Gouverneur 1st, 10. *Steuben*—Jasper 1st, 8 47. *Troy*—
 Cambridge, 18; Troy Woodside, 67 95; Waterford,
 12 19. *Utica*—Martinsburg, 2 65; Oriskany, 2 65;
 Turin, 2 41; Waterville 1st, 10. *Westchester*—Gil-
 ead, 53 50; Mahopac Falls, 25; Mt. Kisco, 6 15; New
 Haven 1st, 6 50; Patterson, 6 40; Southeast, 14 60;
 South Salem, 17 12. 1039 17
 NORTH DAKOTA.—*Fargo*—Elm River, 7. *Pembina*—
 Larimore, 4 75. 11 75
 OHIO.—*Athens*—Logan (including 4 from sub-sch.),
 50. *Bellefontaine*—Bellefontaine 1st, 1 60; Spring
 Hill, 1 06; Urbana 1st, 21 58; West Liberty, 38 cts.
Chillicothe—Pisgah, 10. *Cincinnati*—Glendale 1st,
 24 30; Goshen, 2 33. *Cleveland*—Cleveland Miles
 Park, 11. *Columbus*—Bremen, 2; London, 8; Rush
 Creek, 10. *Dayton*—Dayton 4th, 28; Fletcher, 5 75;
 Gettysburg, 7 50; Middletown 1st, 19 46; Oxford,
 20; South Charleston, 15 37; Springfield 1st, 75.
Huron—Fremont, 45. *Lima*—Ada, 5 53; Columbus
 Grove, 12; Ottawa 1st, 20. *Mahoning*—Clarkson,
 2 13; Columbiana, 3; Ellsworth, 15; Mineral Ridge
 1st, 4; Poland, 4; Youngstown 1st, per Mrs. Rev. D.
 H. Evans, 20. *Marion*—Marion 1st, 22. *Maumee*—
 Edgerton, 2 75; West Bethesda, 10. *Portsmouth*—
 Ironton (including 4 07 from sub-sch.), 26 97; Man-
 chester, 15 77. *St. Clairsville*—Bellaire 2d, 25; Cald-
 well, 4; Crab Apple, 7 88; Mt. Pleasant, 14 99; Pow-
 hatan, 2; Rock Hill, 9 25; West Brooklyn, 1. *Steub-
 enville*—Bethel, 13 34; Corinth, 8; Del Roy, 9 10;
 Kilgore, 5; Steubenville 1st, 14 05. *Wooster*—Apple
 Creek, 11; Belleville, 3 65; Lexington, 12 37; Sa-
 vannah, 7 85. *Zanesville*—Coshocton, 42; Dresden,
 15; Madison, 20. 747 01
 PACIFIC.—*Benicia*—Healdsburg, 8. *Los Angeles*—
 Anaheim 1st, 1. *Sacramento*—Elk Grove, 5 65. *San*
Francisco—Lebanon, 4. 18 65
 PENNSYLVANIA.—*Allegheny*—Allegheny 1st sub-sch.,
 43 73; Allegheny 2d, 11 50; Allegheny Centre, 22 92;
 Allegheny McClure Avenue, 28 55; Allegheny Provi-
 dence, 84 32; Bellevue sub-sch., 2 79; Emsworth, 11;
 Glenfield, 11; Hoboken, 5; Leetsdale, 122 12; Long
 Island, 5 58; Plains, 5; Sewickly, 50. *Blairsville*—
 Ebensburg, 15; New Alexandria (including 9 56 from
 sub-sch.), 41 85; New Salem, 16; Pine Run, 7; Unity,
 20 50. *Bulter*—Alleghany, 4 50; Amity, 5; Porters-
 ville, 6. *Carlisle*—Big Spring, 41 29; Green Castle,
 22; Mechanicsburg, 26 70; Mercersburg, 14 72; Sil-
 ver Spring, 30. *Chester*—Bryn Mawr, 113 85; Great
 Valley, 18; Honeybrook, 41; Oxford 1st, 75; West
 Grove, 2 40. *Clarion*—Beech Woods, 28; Brookville,
 24 56; Leatherwood, 5; New Bethlehem, 8. *Erie*—
 Franklin 1st, 48 50; Girard, 8 61; Harmonsburg, 2;
 Mercer 2d (including 2 25 from sub-sch.), 14 25; Spring-

field, 475. *Huntingdon*—Alexandria, 60; Altoona 2d,
 30 70; Bethel, 2 50; Hubbersburg, 3 08; Lick Run,
 2 50; Logan's Valley, 14; Lower Spruce Creek, 5;
 Milesburg, 6 08; Petersburg, 8 42; Spruce Creek,
 88 07. *Kittanning*—Boiling Spring, 2 50; Elder's Ridge,
 22; Elderton, 8 64; Rayne, 1 27; Saltsburg, 49 37;
 Worthington, 7. *Lackawanna*—Archbald, 15; Haw-
 ley, 3; Rushville, 3; Stevensville, 4; Susquehanna
 Depot, 4; Ulster, 4; Wilkesbarre Memorial, 18. *Le-
 high*—Mahanoy City 1st, 40 01; Reading 1st, 73 82.
Northumberland—Bald Eagle and Nittany, 20 24;
 Beech Creek, 3 50; Buffalo, 14 23; Mahoning, 54 58;
 Mifflinburg 1st, 7 85; New Berlin, 9; Washington,
 35 55; Williamsport 2d, 8 45. *Philadelphia*—Phila-
 delphia Calvary, E. K. W., 10; Philadelphia South-
 western, 10 06. *Philadelphia Central*—Philadelphia
 Kenderton, 13 53; Philadelphia Kensington, 30 53;
 Philadelphia North Broad Street, 20; Philadelphia
 Olivet, 35; Philadelphia Princeton, 178; Philadelphia
 Trinity, 13 13. *Philadelphia North*—Frankford, 15 56;
 Leverington, 14; Macalester Memorial, 2 69. *Pitts-
 burgh*—Bethel, 70; Cannonsburg, 15; Forest Grove, 11;
 McKee's Rock, 8 25; Pittsburgh 4th, 7 83; Pittsburgh
 East Liberty, 27; Pittsburgh Shady Side, 70 89; Wil-
 kinsburg, 78. *Redstone*—McKeesport, 72 45; Mount
 Pleasant Reunion, 13 18; Mount Washington, 2 16;
 Tent, 6; West Newton 1st, 14 30. *Shenango*—Clarks-
 ville, 13 80; Enon, 10; Hermon, 6 25; Mahoning, 8 70;
 Rich Hill, 5; Sharon, 16; Slippery Rock, 10; West-
 field, 20. *Washington*—Cameron, 4; Forks of Wheel-
 ing, 30; Moundsville, 6 88; Upper Ten Mile, 7; Wells-
 burg, 3 48; Wheeling 1st, 31 20. *Wellsboro'*—Alle-
 gheny, 1; Beecher Island, 5 36; Farmington, 3 50;
 Wellsboro' 1st, 4 50. *Westminster*—Centre (including
 4 90 from sub-sch.), 17 24; Chestnut Level, 23 82;
 Middle Octorara, 5; Slate Ridge, 10; Strasburg, 2 30;
 York 1st, 223 70; York Calvary, 26 74. 2911 38

TENNESSEE.—*Holston*—Chucky Vale, 2; Jones-
 boro', 11; Mount Lebanon, 3. *Union*—Cloyd's Creek,
 1 45; Hopewell, 2 31; Spring Place, 5; Washington,
 4 30. 29 06
 TEXAS.—*Austin*—Brownwood (including 1 01 from
 L. M. S.), 6; Lippe Springs, 45 cts.; Milburn, 32 cts.

7 77
 WISCONSIN.—*Chippewa*—Ashland, 15. *Lake Super-
 ior*—Ishpeming, 40. *Madison*—Baraboo, 17. *Mil-
 waukee*—Pike Grove, 14 06. *Winnebago*—Ripon 1st,
 4 47. 90 53

From the churches..... \$8,025 35

MISCELLANEOUS.

W. R. Chamberlin, Kansas, 2; Rev. J. L.
 Lord, Mich., 1; Miss Mary McKay, Pa.,
 1; Anonyms, Washington, D. C., 2;
 Presbytery of Pittsburgh, on account of
 25 per cent. reduction, 25; Mrs. P. S.
 Halleck, Kansas, 5; Guest Money at P.
 Amboy, 22; Mrs. L. A. Halleck, Fla., 1;
 Mrs. Anna K. Stanley, Texas, 5; H. L.
 Johnson, Iowa, 5; J. W. Hollenback, Pa.,
 50; Rev. Jno. Currer, Kansas, 10; Mrs.
 Margaret McNab, Wis., 2; For satisfac-
 tion of mortgage, 50 cts.; Rev. Stephen
 Torrey, Pa., 81; from "C.", 26; Rev. W.
 L. Tarbet and wife, 65 cts.; "C. I. T.", 4.
 From Individuals..... 243 15
 From Interest on Permanent Fund..... 779 86

For current use..... \$9,048 36

PERMANENT FUND.

(Interest only used.)

Donation from Logansport Presbytery (Syn-
 od of Indiana Fund)..... 12 00
 Donation from Vincennes Presbytery (Syn-
 od of Indiana Fund)..... 21 00
 Total receipts in September, 1886..... \$9,081 36
 Total receipts for current use since April
 1, 1886..... \$41,031 65

W. W. HEBERTON, Treasurer.

Secretary, REV. WILLIAM C. CATTELL, D.D., } Office, 1334 Chestnut Street, Philadelphia.
 Treasurer, REV. WILLIAM W. HEBERTON. }

BOARD OF MISSIONS FOR FREEDMEN.

WHAT IS TO BE DONE ?

A dear brother, whose heart is deeply interested in our work among the freedmen, writes, "I am sorry to hear of the low state of the treasury. It is one of the great trials of the work that when the openings and opportunities are so great and varied the Church is so slow to understand God's leadings, and cripples the work by withholding her offerings." It is too true that our great, wealthy and really liberal Church has never realized the claims of the freedmen as she should. More than half of our congregations contribute nothing at all for this work. The Board is now seriously embarrassed for the want of funds to pay the missionaries in the field, who are actually suffering from the want of their too-small salaries, and the Board has been compelled absolutely to decline all new work until the salaries of the missionaries are paid; and this too at a time when the opportunities for extending the work are greater and more urgent than at any time since the Board commenced its work. At Wadesborough, N. C., the colored people have built a school-house, and a school has been organized with 150 pupils and offered to us if we will take it and pay half the salary of the teacher; and yet we are compelled to decline it. In Louisiana another brother, who has put up buildings and gathered together more than a hundred scholars, writes and offers the whole enterprise to us if we will take it under the care of the Board; but this too the Board must decline. Near Beaufort, S. C., in a neighborhood where *there are no schools*, and the people in gross darkness and begging for light, a poor colored brother appeals to us for \$150 to carry on a school which he, in compassion for his benighted people, has started among them; and even this pitiful sum must be withheld from him. These are only a few of more than a score of such appeals. It is a solemn thing to stand face to face with a poor people thus pleading for church and school privileges and only an empty treasury behind us. What are we to do? The treasury is empty, and the Board has done all it can. We cannot make bricks without straw; we cannot do the Lord's work among these poor people if the churches fail us. We can only go forward as the Church gives us the means. The people are perishing, and we are helpless to aid them. The Church is responsible for this state of things, and we believe solemnly guilty before God. If our great Church were poor—if she did not possess millions of money which *belong to her Lord*—the sin in this matter would not be so great; but she has the men and the money, and can do the work if she will. We have a list of more than thirty devoted men and women who are ready to go to the field; but the

Church compels the Board to decline to send them, and we desire to lay the responsibility of this where it belongs—*upon the churches*. Our Church helped to enslave these people and to keep them in slavery for more than two centuries, and she was among the first to advocate their emancipation and citizenship; and she cannot now shirk her responsibility in the work of qualifying them for freedom and citizenship and be guiltless before the world and before God.

It is high time that our pastors were giving their sessions and congregations some plain talk on this subject, and that most of our pastors were getting just as plain talk on the same subject. We believe this work among the freedmen lies very near the heart of the Lord Jesus Christ. The blood and the sweat of the poor slaves cried up to him in times past, and he heard and liberated them; and now the pitiful and helpless condition of the freedmen cries up to him no less touchingly, and he will come for their deliverance sooner or later. The freedmen, we believe, will be evangelized and elevated to *freemen* in Christ, whether we do our part or not; the work will be done, though the curse of Meroz may rest upon us. What shall we do, brethren? Shall we go on or stop? This is a serious question, and we ask you to consider it seriously as you stand face to face with the seven millions of poor people whom we have deeply wronged, and who stand before you pleading with outstretched hands for church and school privileges. There is no work the Church is doing more important and that yields such speedy returns for the outlay either in men or money. It is a work not only for God and the colored race, but for our country and ourselves as well. The negro race has become a most important factor in the future of our republic. Five hundred thousand freedmen, ignorant and degraded, with ballots in their hands, are far more dangerous in a republic than a million of slaves. As Christians desiring their salvation, and no less as patriots desiring the perpetuity and stability of our republican institutions, we cannot afford to pause or falter in our work of educating and Christianizing these people. Already their power is felt in our national Congress and in the Electoral College where presidents are chosen, and if they asserted their power they would to-day control eight of the southern states.

What is done should be done at once, for delay in this matter is dangerous. The negro problem is to-day the most solemn question before the country, and it is very far from being solved, and if ever solved it must be done by the Bible and the spelling-book. You must plant the church and the school among the people. To do this the *three things* which Napoleon Bonaparte said were necessary to carry on war successfully are imperatively demanded, *i. e.*, 1st, money; 2d, money; 3d, money. With this and the blessing of God we can save the freedmen.

We especially request pastors and sessions whose churches have contributed nothing to this cause to bring the subject before their congregations and present it to them most earnestly. To the churches that have given to the funds of the Board we return our hearty thanks, and in view of our urgent needs we ask for larger and more generous gifts.

Send contributions at once to the Rev. James Allison, D.D., Treasurer, Box 1024, Pittsburgh, Pa.

R. H. ALLEN, *Secretary.*

The following account of our work in Goldsboro', N. C., is furnished us by Rev. C. Dillard, our missionary at that point :

I take special pleasure in giving you an epitome of the situation of my work. In the first place it is a new field opened up in 1883 by Rev. John A. Savage. He preached here a short while, after which he left it and went into the school at Newberne. I have been here since May, 1884, and carried the work forward as best as I could by the help of the Lord. There is a pressing need of a plain building here, which will cost \$1500. There is a population here of nearly eight thousand, and the need of a Presbyterian church is greatly felt. The pulpits (colored) here are filled by men of the "old school," who came up through slavery, and therefore acquired but little education; and really they cannot feed the people, and the people are calling for an educated ministry. The members have been and are doing their best toward the new building. We purpose to raise three hundred dollars of the money by January 1 out of our poverty. Also our white friends have pledged us near one-sixth of the material. I believe we can raise from all sources here about five hundred dollars, which is one-third of the amount needed. If we can get five hundred dollars from Board of Church Election and the balance from your Board, God knows it will be money wisely disposed of.

The prospects for a good Presbyterian church at this point were never better. This is one of the best openings within the bound of the Yadkin Presbytery.

The field secretary of the Congregational Church has been here to see me and the work several times. He is very anxious to come here. He says, if we do not take up the work properly, that his Church would like to do so, but he will not press in here if we will carry it on.

My whole heart is in this work and the success of the Presbyterian Church generally. I pray to God that he may soon open up the way for us at this place. I trust the Board may see their way clear to do something for this needy field. Trusting that you may urge the matter as speedily as possible.

Rev. J. B. Swann, of Lothians, Md., whose church building was burnt by incendiaries just as it was about finished, writes :

We are working hard to rebuild our burnt church. We have the frame up; and if we have good weather for the next two weeks, we

will be able to hold services in our rebuilt house of worship. I worked hard, and cut the frame also, and helped to saw it at the mill, and am doing the brick work. This, together with holding three services on the Sabbath, is overworking me.

The scarcity of money puts me in many positions in order to get our church finished before the cold weather sets in. For this cause we sadly need three hundred dollars. Please send me my salary as soon as you can. I cannot spare it, but will have to take some to get our church finished. I have nine in family—seven children. I have spent all to rebuild our church. Besides giving what money I can spare out of my small salary, I have to use the axe, saw and trowel in order to push on the work of building.

RECEIPTS FOR FREEDMEN IN SEPTEMBER, 1886.

COLORADO.—*Denver*—Denver Highland, 4 60.
 DAKOTA.—*Southern Dakota*—Bridgewater, 2.
 ILLINOIS.—*Allon*—Sparta 1st, 13 15; Carrollton, 2 12. *Bloomington*—Rossville, 6; Hoopston, 7; Alvin, 22 cts. *Chicago*—Will, 5. *Freeport*—Warren, 6. *Ottawa*—Plato 1st, 5. *Springfield*—Pisgah, 2 15; *Unity*, 75 cts.; Rev. W. L. Tarbet and wife, 1 93.
 INDIANA.—*Crawfordsville*—Zionsville, 5; West Lebanon, 32 cts.; Marshfield, 16 cts.; State Line, 22 cts. *Muncie*—Wabash, 1 32; Muncie, 5; Peru 1st, 14 33.
 IOWA.—*Cedar Rapids*—Clinton, 40 66; Richland Centre, 5; Lyons, 3; Wyoming 1st, 6. *Council Bluffs*—Clarinda, 2. *Iowa*—Mt. Pleasant Ger., 9. *Iowa City*—Bethel, 5; Davenport 1st, 20 55.
 KANSAS.—*Emporia*—Unity, 1. *Larned*—Hutchinson sub-sch., 5. *Neosho*—Monmouth, 1 40; Princeton, 1 74.
 MICHIGAN.—*Detroit*—Milan, 2; Trumbull Ave., 8 50. *Grand Rapids*—Westminster sub-sch., 3 01. *Saginaw*—Bay City sub-sch., 10.
 MINNESOTA.—*St. Paul*—Rice's Point, 5.
 MISSOURI.—*St. Louis*—Bethel Ger., 19.
 NEBRASKA.—*Hastings*—Artell, 80 cts. *Omaha*—Craig, 7.
 NEW JERSEY.—*Elizabeth*—Basking Ridge, 65; Elizabeth 1st Ger., 6 50; Roselle, 6 25. *Jersey City*—Bergen Heights, 73 37. *Monmouth*—Burlington, 21 51. *Morris and Orange*—Madison, 5 22. *Newark*—Montclair, 105 04; Newark 2d, 6 39. *New Brunswick*—Princeton 1st, 28 19. *Newton*—Belvidere 1st, 40; North Hardiston, 33 50; Branchville, 15; Yellow Frame, 1 03. *West Jersey*—Camden 1st, 30.
 NEW YORK.—*Albany*—Albany 2d, 25 59; New Scotland, 3; Woman's Home Miss. Soc., 25 48. *Boston*—Londonderry, 2 35. *Buffalo*—North, 24 72; Ripley, 3. *Chemung*—Dundee, 5. *Champlain*—Peru, 2. *Hudson*—Ridgebury, 1; West Town, 3; Good Will, 2 40; Monticello, 1; Nyack 1st, 1 25. *Long Island*—West Hampton, 25; Mattituck, 8 25; Greenport, 3. *Niagara*—Lewiston, 10; Lyndonville, 10. *New York*—Adams Memorial sub-sch., 150. *North River*—Newburg Calvary, 12 28. *Nassau*—Huntington 1st, 34 60. *Rochester*—Rochester Brick sub-sch.,

175; Rochester Brick Miss. Soc., 5; Rochester Central, 36 20. *St. Lawrence*—Watertown 1st, 53 09. *Steuben*—Campbell, 25. *Syracuse*—Elbridge, 16; Mexico, 14 25; Cazenovia, 2. *Troy*—Waterford 1st, 12 19.

OHIO.—*Bellefontaine*—Bellefontaine 1st, 89 cts.; Spring Hill, 59 cts.; West Liberty, 21 cts. *Cincinnati*—Cincinnati 5th, 11 67. *Huron*—Fostoria, Doolittle Band, 25. *Lima*—Ada, 20 47; New Stark, 4 53. *Mahoning*—New Lisbon, 15; Poland Miss. Soc., 25. *St. Clairsville*—West Brooklyn, 1.

PACIFIC.—*Benicia*—Napa City, 40 30. *San Francisco*—San Pablo, 6.

PENNSYLVANIA.—*Allegheny*—Glenshaw, 5 25; Bridgewater, 16. *Buller*—Scrubgrass, 18. *Clarion*—Oil City 2d, 1 04. *Huntingdon*—Beulah, 2; Bedford, 18 22; Houtzdale, 3. *Lackawanna*—Archbald, 2; Ulster, 3. *Northumberland*—Williamsport 1st, 20; Williamsport 2d, 2 65. *Philadelphia*—Walnut St. Mission sub-sch., 5 73. *Pittsburgh*—East Liberty, 40; Shady Side, 59 78. *Washington*—Waynesburg, 5 50. *Wellsboro'*—Wellsboro' 1st, 2 50.

TEXAS.—*Austin*—Brownwood, 3 33; Sipe Springs, 25; Milburn, 18 cts.

UTAH.—Boise City, 11.

WISCONSIN.—*Chippewa*—Hudson 1st sub-sch., 15. *Madison*—Lodi, 5 10.

Woman's Executive Committee of Home Missions, 537 56.

MISCELLANEOUS.

One-tenth of miss'y, 5; Mary Vance, Rome, Ga., 5; Rev. D. L. Dickey, Beaver, Pa., 10; Rev. H. A. Dodge, Judson, Ind., 5; S. S. L., Mich., 1; Rev. W. P. Moore, 5; R. G. Bracken, Glasco, Kan., 2 50; Mrs. E. L. Dunn, Washington, D. C., 50; J. B. Davidson, Newville, Pa., 10; Miss King, Pittsburgh, 5; Rev. J. H. Dinsmore, Ballardsville, Ky., 10; Mrs. McCalla, Chicago, Ill., 50; Rev. G. S. Corwin, Cape May Point, N. J., 100; "R.," 20; A friend, 1; Mrs. S. M. Patterson, Crum Lynne, Pa., 5; Rev. Stephen Torrey, Honesdale, Pa., 100; "C. J. T.," 5.

Total received in September, 1886..... \$2,683 83
 Total received since April 1, 1886..... 20,728 04

Presbyterian Board of Missions for Freedmen, No. 516 Market Street, Pittsburgh, Pa.

REV. ELLIOT E. SWIFT, D.D., Chairman.

REV. JAMES ALLISON, D.D., Treasurer, P.O. Box 1024.

REV. R. H. ALLEN, D.D., Corresponding Secretary, P.O. Box 258.

BOARD OF AID FOR COLLEGES AND ACADEMIES.

YOUNG CHURCHES AND YOUNG SCHOOLS.

A growing denomination must have both. They aim at one result—the glory of God in the salvation of men. They need a similar double equipment—of accommodations in which their work is to be done and of trained and devoted men to do it. They develop by similar stages. Both church and school, after being planted, very commonly have their period of slow and difficult growth. That period being passed, the fittest not only survive but become strong and fruitful.

But there are some very marked differences between the young church and the young school, and the most noticeable of them are greatly in favor of the church. The church is definitely ordained of God. Plain scriptural principles, indeed, call for the school; but in their relations to specific New Testament law young colleges and their college board will not claim to stand upon a footing with young churches and their boards of missions.

The young church has another advantage. Since it offers its benefits to every family and every person, and offers them continuously for their life time, a new and needed church makes its direct claim upon the interest, the co-operation and the gifts of all the Christian element within its scope. The school, on the other hand, offers its direct advantages only to such families as have children to be educated, and to these only so long as the educational course shall last. The men, therefore, who, expecting for themselves only such limited advantage or none at all, still give largely for the establishment of a school, must have breadth of view and public spirit in more than average measure. Such men are rare; accordingly the struggles of a young school are commonly hard and often hopeless and fruitless.

Does not that prove that the churches ought to grow and the schools ought to languish? No, for there is another point of difference between the young church and the young school which is entirely to the school's advantage. The individual school, when wisely planned and placed, has possibilities of ultimate growth and permanence and of sustained efficiency for Christ far in advance of those of the individual church. The

Church as a whole stands firm; "the gates of hell shall not prevail against it." No such promise of temporal endurance is given to that concrete and separate organization which we call "a church." A church can be feeble, can become feeble after having been strong, can even die out. Two or three generations ago one of the grandest congregations in America listened week by week to America's grandest preacher—John M. Mason. Where is that church now? In the last generation, in the same city of New York, Dr. Isaac Ferris preached to his large congregation in Market Street. Later in his life he presided as chancellor over the New York University. His Market Street church is long ago disbanded. His university, by the wise and resolute co-operation of its friends, takes on new strength and promises to endure and increase while the land shall last. A church's members and means may, under the changes of time, gravitate away from it; but a well-appointed school establishes its own centre. Fame, pupils, affections, means, all gravitate to it. It burns on, as some philosophers think the sun does, because its universe feeds it.

The individual school, then, may have a far wider scope both of territory and of time than the individual church. In fact, the individual churches may by scores and hundreds fall within the scope of the individual school. How many of our churches would be most disastrously shrunken if they should suddenly lose what Princeton has sent them in their pastors and what Princeton promises them for their sons! Is it quite fair then for us to set up the individual school over against the individual church and to disparage the school for its lack of a divine ordainment? Is it not truer to say that the law which ordained the Church ordained what is necessary to the Church, and so ordained the Church's schools?

If it be found, then, as is said above, that the young school, however well placed, has a feeble hold upon its neighborhood's sympathy and means than the young church has, let the Church at large be wise and supply that lack. The young roots will by and by reach the nether moisture. Till then let them be watered.

There has been for years a struggling Presbyterian college near Chicago. Now come the signs of its early establishment. As those signs shall be fulfilled, western churches by the score and the hundred will find that power in their pulpits and their children's power for the world's salvation radiates from this developing centre. Yet how could this time

of expected development come but for those beginnings which officers and friends have so resolutely and painfully maintained? Lake Forest, which to-day seems to see its way to the early possession of a million, has down to this time barely lived; though the great and strong Presbyterian constituency of Chicago was so near to it. The lack of a very few of its resolute friends would have left it to perish. Those friends will now get their reward, as similar friends of Wooster, Wabash, Parsons and of other of our more advanced young colleges have won their reward.

But why should a Church like ours, when she herself is to reap the reward, allow the large-hearted men to be burdened so heavily and so long?

If the young schools are not young churches, are they not the motherly hand and voice of the Church, leading and training for Christ the sons and daughters which he has given her?

Our people seem to answer, Yes; for the income of our Board is quite in advance of the income of any previous year at the same date.

RECEIPTS OF THE BOARD OF AID IN SEPTEMBER, 1886.

COLUMBIA.—Oregon—Albina, 3 19	PACIFIC.—Los Angeles—Los Angeles Boyle Heights, 2; San Buenaventura, 13. San José—San José 1st, 45. 60 00
DAKOTA.—Central Dakota—Crandon, 1 60	PENNSYLVANIA.—Allegheny—Cross Roads, 6 74.
ILLINOIS.—Alton—Carrollton, 253. Ottawa—Aurora 1st, 5 25. Rock River—Albany, 1. Schuyler—Perry, 4. Springfield—Pisgah, 1 44; Unity, 49 cts. 14 71	Butler—Centreville, 9 40; North Liberty, 2 44. Erie—Erie 1st, 39 64; Titusville 1st, 20 75. Lackawanna—Archbald, 2. Northumberland—Williamsport 2d, 3 60. Philadelphia Central—Philadelphia Cobocksink, 38 61; Philadelphia Olivet, 19 93. Pittsburgh—Pittsburgh East Liberty, 21; Pittsburgh Shady Side, 35 03. Redstone—Pleasant Unity, 4; Leesburgh, 5 10. Wellsboro'—Wellsboro' 1st, 3. Westminster—Centre, 13; Centre sub-sch., 4 03. 228 27
INDIANA.—Muncie—Wabash, 1 86. Vincennes—Terre Haute Moffat St., 2 55. 4 41	TEXAS.—Austin—Brownwood, 3 33; Lipe Springs, 30 cts.; Milburn, 21 cts. 3 84
IOWA.—Council Bluffs—Hamburg, 3 00	
KANSAS.—Highland—Highland, 6 00	
MINNESOTA.—Mankato—Luverne, 4; Westminster, 32 14. 36 14	
NEBRASKA.—Hastings—Axtell, 80 cts. Niobrara—Oakdale, 6 05. 6 85	
NEW JERSEY.—Elizabeth—Metuchen, 7 84; Pluckamin, 5; Roselle, 7 51. Morris and Orange—Madison, 6 27; South Orange, 12 48. Newark—Newark 2d, 6 39; South Park, 18 30. New Brunswick—Pennington 1st, 21 18. Newton—Yellow Frame, 1 23. West Jersey—Camden 1st, 20. 106 20	
NEW YORK.—Albany—Albany 6th, 1. Genesee Valley—Bradford 1st, 16 40. Hudson—Good Will, 2 88; Monticello, 2; Ridgebury, 1; West Town, 2. Long Island—East Hampton, 10; Greenport, 5. New York—New York 1st Union, 15 50; New York University Place, 100 97. Rochester—Rochester Central, 22 62. Troy—Waterford, 9 19. Utica—Verona, 3 65. Westchester—Peekskill 1st, 30 65. 222 86	
OHIO.—Bellefontaine—Spring Hills, 70 cts.; West Liberty, 26 cts. Chillicothe—Hillsborough, 21 10. 22 06	
	PERSONAL DONATIONS.
	Rev. W. L. Tarbet and wife, Springfield, Ill., 1 28; C. I. T., 1; Rev. Stephen Torrey, Honesdale, Pa., 50; K. M. W., 10; C. M. W., 10, New York, N. Y.; L. M. S., Brownwood, Texas, 68 cts. 72 96
	Total receipts of the Board, Sept., 1886..... \$792 09
	Total receipts since May 1, 1886..... \$5,009 33
	CHARLES M. CHARNLEY, Treasurer, 241 S. Water St., Chicago, Ill.

ECCLESIASTICAL RECORD

To OCTOBER 1, 1886.

PASTORAL RELATIONS DISSOLVED.

Rev. Wm. H. Day and the churches of Sedgwick and Birds-eye Ridge, Mo., by the Presbytery of Palmyra, Sept. 8, 1886.

Rev. Jonathan P. Finlay, D.D., and the church of Brookfield, Mo., by the Presbytery of Palmyra, Sept. 8, 1886.

Rev. Sherrard W. Griffin and the church of Cherrylvaie, Kansas, by the Presbytery of Neosho, Sept. 2, 1886.

Rev. Ransom E. Hawley and the church of Washington, Ind., by the Presbytery of Vincennes, Sept. 2, 1886.

Rev. Edward Kearns and the church of Mt. Pleasant, Iowa, by the Presbytery of Iowa, Sept. 14, 1886.

Rev. A. W. Knowlton and the church of Hanover, O., by the Presbytery of Zanesville, Sept. 14, 1886.

Rev. Henry T. McClelland and the Sixth Church of Pittsburgh, Pa., by the Presbytery of Pittsburgh, Sept. 14, 1886.

Rev. W. H. McFarland and the Second Church of Fort Wayne, Ind., by the Presbytery of Fort Wayne, Sept. 15, 1886.

Rev. George G. Mitchell and the church of Bluffton, Ind., by the Presbytery of Fort Wayne, Sept. 15, 1886.

Rev. J. D. Meese and the church of Sandusky, O., by the Presbytery of Huron, Sept. 14, 1886.

Rev. D. W. Moore and the church of Kennett Square, Pa., by the Presbytery of Chester, Sept. 21, 1886.

Rev. Walton Pattinson and the church of West Merrill, Wis., by the Presbytery of Winnebago, Sept. 14, 1886.

Rev. Joseph S. Pomeroy and the church of Moundsville, W. Va., by the Presbytery of Washington, Sept. 15, 1886.

Rev. Wm. S. Pryse and the First Church of Crawfordsville, Ind., by the Presbytery of Crawfordsville, Sept. 6, 1886.

Rev. Andrew J. Reynolds and the church of Decatur, Ind.

Rev. I. W. V. Schenck and the church of Portage, Wis., by the Presbytery of Madison, Sept. 14, 1886.

Rev. Henry Schmitt and the First German Church of Mt. Pleasant, Iowa, by the Presbytery of Iowa, Sept. 14, 1886.

Rev. David Tully, D.D., and the First Church of Oswego, N. Y., by the Presbytery of Syracuse, Sept. 21, 1886.

Rev. Joseph B. Turner and the church of Little Britain, Pa., by the Presbytery of Westminster, Sept. 7, 1886.

Rev. R. S. Van Cleve and the church of Leetsdale, Pa., by the Presbytery of Allegheny, Sept. 23, 1886.

Rev. J. D. Walkinshaw and the church of Wellsburg, W. Va., by the Presbytery of Washington, Sept. 15, 1886.

Rev. James Welch and the church of Bonaparte, Iowa, by the Presbytery of Iowa, Sept. 14, 1886.

CALLS ACCEPTED.

Rev. Wm. Fulton to the Doe Run Church, Chester Co., Pa.

Rev. W. H. Gill to the church of the Evangel, Philadelphia, Pa.

Rev. John Morrison to the church of San Bernardino, Cal.

Henry A. Sawyers to the churches of Auburn and Waterloo, Ind.

Rev. J. D. Walkinshaw to the church of Millersburgh, O.

ORDINATIONS AND INSTALLATIONS.

Rev. Henry F. Bernhart over Zion Church, Philadelphia, by the Presbytery of Philadelphia Central, Sept. 19, 1886.

George Edwards ordained by the Presbytery of Des Moines, Sept. 8, 1886.

Rev. Julius A. Herold over the Green Hill Church, Philadelphia, Pa., by the Presbytery of Philadelphia Central, Sept. 19, 1886.

Richard S. Holmes ordained by the Presbytery of Cayuga, Sept. 12, 1886.

Rev. J. V. Hughes over the church of Shawano, Wis., by the Presbytery of Winnebago, Sept. 21, 1886.

Rev. A. L. Hutchinson over the First Church of Lansing, Iowa, by the Presbytery of Dubuque, Sept. 23, 1886.

Rev. M. McMarshall received to the Presbytery of Lima, from the Sandusky Annual Conference of the United Brethren of Christ.

Rev. Matthew Newkirk, D.D., over Bethesda Church, Philadelphia, as colleague pastor with Rev. W. T. Eva, D.D., by the Presbytery of Philadelphia Central, Sept. 12, 1886.

James Harrison Orison ordained by the Presbytery of Huntington, Sept. 21, 1886.

Rev. Henry A. Sawyers over the churches of Auburn and Waterloo, Ind., by the Presbytery of Fort Wayne, Sept. 27, 1886.

David C. Smith ordained by the Presbytery of Platte, Sept. 1, 1886.

Rev. Willard K. Spencer over the church of Adrian, Mich., by the Presbytery of Monroe, Sept. 28, 1886.

C. G. Sterling ordained by the Presbytery of Madison, Sept. 29, 1886.

Rev. J. B. Turner over the Glenshaw Church, Pa., by the Presbytery of Allegheny, Sept. 26, 1886.

Charles Wadsworth, Jr., ordained by the Presbytery of Philadelphia Central, Sept. 16, 1886.

Robert K. Wick ordained and installed over the First and Second Churches of Sparta, N. Y., by the Presbytery of Rochester, Sept. 30, 1886.

Rev. John Wilson over the church at Oberlin, Kansas, by the Presbytery of Osborn, Sept. 12, 1886.

POST-OFFICE ADDRESSES CHANGED.

Rev. T. F. Boyd from Marysville, Kansas, to Albia, Iowa.

Rev. E. F. Brown from Ithaca to Marathon, N. Y.

Rev. W. Y. Brown, D.D., from 58 Barclay Street, New York city, to 3718 Chestnut Street, Philadelphia, Pa.

Rev. Robert W. Cleland from Shelbyville to Owensburgh, Ky.

Rev. Joseph Clements from Philadelphia, Tenn., to Schell City, Mo.

Rev. Frederick G. Coan from Princeton, N. J., to Box 318 Hudson, N. Y.

Rev. Geo. P. Donahoo from Pittsburgh to Mount Pleasant, Pa.

Rev. H. B. Dye from Sidney, Iowa, to Sterling, Neb.

Rev. A. S. Elliott from Poland, Ind., to Lamartine, Warren Co., Pa.

Rev. Wm. Fulton from Conshohocken to Mortonville, Chester Co., Pa.

Rev. A. J. Henry from Beaver Pond, Va., to Southampton, L. I., N. Y.

Rev. Henry F. Lee from 339 S. Fifth Street to 509 Spruce Street, Philadelphia, Pa.

Rev. W. H. Logan from Millerstown to Carlisle, Pa.

Rev. John Marquis from Westminster to Los Angeles, Cal.

Rev. W. A. Mackey from South Pueblo, Col., to Tacoma, W. T.

Rev. Geo. A. McKinley from Sumner, Wash. Ter., to Eugene City, Oregon.

Rev. M. McMarshall, Kalida, Ohio.

Rev. Charles Merwin from Malvern to Tabor, Fremont Co., Iowa.

Rev. B. Fay Mills from West Rutland, Vt., to South Orange, N. J.

Rev. G. G. Mitchell from Bluffton to 227 W. New York St., Indianapolis, Ind.

Rev. H. M. Morey from Geneva, N. Y., to Marshall, Mich.

Rev. Andrew B. Morse from Marion, N. Y., to Danbury, Conn.

Rev. John E. Peters from Princeton to Atlantic City, N. J.

Rev. Andrew J. Reynolds from Decatur to Albion, Ind.

Rev. Charles Richards from South Toledo to Thompson, O.

Rev. Francis Z. Rossiter's address is Kalamazoo, Mich., and not as in Minutes of Assembly, page 590, Planewell, Mich.

Rev. H. Schmitt from Mt. Pleasant to Cleves, Iowa.

Rev. R. D. Sproull from 1640 Poplar Street to 1420 Girard Avenue, Philadelphia, Pa.

Rev. David Street, from Cleves to Felicity, Clermont Co., Ohio.

Rev. Samuel E. Taylor from Pitkins to Table Rock, El Paso Co., Col.

Rev. Wm. Travis from Fisher's Landing, Minn., to Grand Forks, Dak.

Rev. David Tully, D.D., from Oswego, N. Y., to Media, Delaware Co., Pa.

Rev. R. S. Van Cleve from Sewickley to Ridley Park, Pa.

Rev. J. W. Van Enan from Cannonsburgh, Pa., to Colby, Kansas.

Rev. J. D. Walkinshaw from Wellsburg, W. Va., to Millersburgh, O.

Rev. Lewis R. Webber from Turin to Sackett's Harbor, N. Y.

Rev. John Weston from Peoria to Elmira, Stark Co., Ill.

Rev. Morgan L. Wood from Lehigh to Marion, Kansas.

DEATHS.

Rev. Andrew Cochran, of the Presbytery of Utica, at Oneida Castle, N. Y., Sept. 24, 1886, in his 68th year.

Rev. Benjamin Foltz of the Presbytery of Freeport, in Rockford, Ill., Sept. 18, 1886, in his 77th year.

Rev. Edward R. Geary, D.D., of the Presbytery of Oregon, at Eugene City, Oregon, in his 76th year.

Rev. John P. Harsen, of the Presbytery of Lackawanna, at Kingston, Pa., Sept. 26, 1886, aged 43 years.

Rev. Henry Hopkins Doolittle, of the Presbytery of Geneva, at Oaks Corners, N. Y., Sept. 5, 1886, aged 63 years.

Rev. David Hull, of the Presbytery of Northumberland, at Alexandria, Ark., Aug. 12, 1886, aged 80 years.

Rev. Alexander K. Nelson, of the Presbytery of Carlisle, at Chambersburg, Pa., in his 93d year.

Rev. Peter Rizer, of the Presbytery of Baltimore, at Hoffmannville, Md., aged 74 years.

Ministers are respectfully requested to furnish their changes of address directly to *The Monthly Record*. It is sent to all ministers of the Presbyterian Church, and it is important that their correct addresses should always be in the office.

LINCOLN UNIVERSITY.

For thirty years it has been the WEST POINT of the Presbyterian Church for Negro service in this country and in Africa.

Its special work is, not the drill of rank and file, but to train the OFFICERS;—the men who will in coming years plan the campaign, and lead their people on and up to a higher and better life.

Those of them who teach must be competent to train teachers; and the best of those who preach must be able to take part in the training of the coming Negro ministry. To secure such results the course of study is of necessity long and thorough.

The number of students in our four collegiate and three theological classes is nearly *two hundred*. These young men look to us for support. We must provide, by appeal to our churches and to the benevolent friends of the work, from **\$100 to \$150** for each student.

The total amount needed for this purpose is large, but the work is incomparably larger; and is worth far more than it costs. Its possible and prospective results are wide, far-reaching and cumulative. Besides funds for students, several buildings are urgently needed.

Address the Financial Secretary,

Rev. EDWARD WEBB,

OXFORD, PA.

Rev. J. Chester, Cincinnati, Ohio, is our agent for the West.

BEQUESTS.

In the preparation of Wills, when it is desired to make Bequests to the General Assembly, or any of its Boards or Permanent Committees, care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19th, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5th, 1871, by the Legislature of the State of New York."

Board of Publication,—to "The Trustees of the Presbyterian Board of Publication."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board on Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests for its treasury should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19th, 1872, by Act of the Legislature of the State of New York, for Sustentation."

The Permanent Committee on Temperance is not incorporated. Bequests for it should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America, for the Permanent Committee on Temperance."

N. B.—If Real Estate be given by will, let it be carefully described.

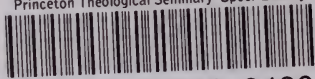
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